[Registered at the General Post Office as a Newspaper.

THE

Nonconformist.

THE DISSIDENCE OF DISSENT AND THE PROTESTANTISM OF THE PROTESTANT RELIGION.

Vol. XXXII.—New Series, No. 1350. LONDON: WEDNESDAY, OCT. 4, 1871. Price { UNSTAMPED....5d. / STAMPED .....5½d.

CONTENTS.

Ecclesiastical Affairs:
Christian Economics ... 965
The Episcopal Escapade in Scotland ... 965
Nonconformists at Cambridge ... 966
The Establishment in the Rural Parishes ... 967
The Irish Disestablished Church ... 967
Diocesan Conferences ... 967
Prelacy in the Kirk ... 967
The Skipton Grammar School and the Endowed Commissioners 968
The Old Catholic Congress ... 968
Religious and Denominational News:
The Baptist Union ... 970
New Court Chapel, Tollington Park ... 972
Retirement of the Rev. John Corbin ... 972
Correspondence:
Borrowed Sermons ... 974
Workmen's Peace Association ... 974
Court, Official, and Personal News ... 974
Mr. Forster on Education 974
The Engineer's Strike ... 975
Postscript ... 975
Leading Articles:
Summary ... 976
Mr. Forster at Bradford 976
Capital and Labour ... 977
The "Old Catholic" Congress ... 977
Men and Things in America 978
The Education Act ... 978
Scotland ... 979
Ireland ... 979
The Alexandra Park ... 979
Foreign and Colonial ... 980
Foreign Miscellany ... 980
Literature:
Lanfrey's Napoleon ... 981
"Sermons for My Curates" ... 981
"English Lessons for English Readers" ... 982

Ecclesiastical Affairs.

CHRISTIAN ECONOMICS.

V.

WILLINGHOOD.

"How, if they won't do it?" It is just here that Christianity deals with men on principles differing *toto cœlo* from those of what is contradistinguished by what is usually termed worldly wisdom. It recognises no other way of using the unwilling for the furtherance of its benign ends than that of making them willing. "A very precarious and untrustworthy method it is," said the Archbishop of Canterbury in effect, when, on the third reading of the Irish Church Bill, he expressed his satisfaction that the institution then about to be disestablished, would not rest upon a basis of voluntary maintenance. Indeed, this is one of the doctrines—and they are not many—which has the hearty and unanimous recognition of the Episcopal bench. The right rev. fathers preach it with fervour, act upon it with systematic constancy, and lose no fair opportunity of hammering it, if possible, into the convictions of those of whom they have the spiritual oversight. The willing offerings of "the faithful" they are far from despising—what they distrust is the Church's dependence upon the faithful for their willing offerings. Hence their insistance upon a national provision, for the sake, they say, and doubtless think, of the poor. Hence, their refusal to consecrate churches which have not been, partially at least, endowed. They aim at making good their ground against any possible unwillingness in the future—to have a fixed fund upon which the Church may draw, when her members care no longer to support her ministrations. They tell us nothing else will do in the rural districts. Agricultural labourers are poor. Tenant farmers never willingly part with a shilling which it is at their option to retain. Landowners are too apt to evade their responsibilities. The working machinery of the Church would fall to pieces, at any rate in country parishes, without endowments. Where willinghood is lacking, there must be a material substitute for it—for "when poverty enters by the door, love flies out of the window."

Well, now, all this may have a great appearance of wisdom, but how does it accord with the spirit of Christianity? Why, her mission—we may say her sole mission—is to man's will. She counts nothing gained for her which comes not "of a willing mind." To win over the unwilling is one of the main objects for which the Church is instituted, and if she does not that, she fails so far in discharging her proper functions. Surely our bishops will not pretend to deny that it is not primarily with men's actions, but with men's motives, that she has to do. She is bound, both by her professions and her character, to appreciate, like her Divine Master, more highly the spirit which prompts the casting of a single mite into the treasury, than that which, less devoted, produces greater abundance. The truest economy of the Church is that which bears with most stress upon the spirit which should animate the Church. To cultivate that is her first duty, as it is her highest wisdom. The process by which she builds herself up externally is of more importance to her, even in respect of her temporal maintenance, than the immediate results of that process. It is more noble to give herself to the work of persuading men to will the good, than to reach a position in which she can do without them. It is better to open the sources of liberality, than to divert the streams of it into standing reservoirs, in which it becomes stagnant and is apt to gender corruption. Means are of little use to a spiritual institution, save in so far as they represent, or, at any rate, are believed to represent, the will which employs them. In regard, therefore, to the special and more spiritual work of the Church, the less faith she exhibits in the persuasive power of the truths she proclaims, and the more backward she is to trust to her influence over human motives, the feebler and the less tenacious becomes her hold upon men's characters and lives.

But this is not all. If her chief object were the abundance of her outward means, it would be a great mistake to disparage willinghood in comparison of a settled provision. A steady accumulation of property from one generation to another in aid of religion dries up the secret outlets of Christian beneficence, by concealing the real need of it, and the moral efficacy there is in it. It is doubtful whether the Church in the present day would not have more readily commanded whatever she wants for her ministrations, if she had not superseded, to so large an extent, visible reliance on the liberality of her own members. Get hold of the will, and you get hold of everything which is subject to its sway. Treat it with indifference, and it becomes itself indifferent. As a mere matter of policy, it is a blunder to allow the channels of religious beneficence to get choked up. The more open they are kept, the fuller and more constant will be the streams which run through them. Were every endowment swept out of the possession of the Churches to-morrow, and were they left wholly dependent upon the goodwill of those who care for the work they are meant to do, they would not be the poorer, but the richer, for the event. Their appeal would then, of necessity, be made to whatever of spiritual sentiment there is in the persons who belong to them, and the very earnestness with which it would be made would waken such sentiment into fresh life.

Moreover, most things are to men as you happen to present them. A munificent gift which represents the giver's vanity or ostentation, may excite no gratitude where the veriest trifle which expresses, and is perceived to express, heart-felt sympathy, would touch and subdue the hardest nature. The glorious truths which Christianity offers to men will be then most powerful, when they by whom she offers them most manifestly offer them trust, compassion, and love. It is not the likeliest way to win the belief of men to spiritual verities, to begin by making sure of the worldly position and comfort of those whose vocation it is to commend these verities to the conscience and the affections. It veils their disinterestedness, even when their disinterestedness is least mingled with lower and more selfish motives. It betrays misgivings, and misgivings always cloud the simplicity and beauty of the teachings which they hang about. It inverts the Divine order of things, by putting that first which should be last, and that last which should be first. When the one thought and desire of the Church was to build up the kingdom of her Lord, "all other things" came to her in full proportion to her need. When "other things" were sought to be secured, she lost the secret which constituted her true power and success.

But if any arrangement for the temporal support of Christian institutions is antagonistic to the whole scope and spirit of the Gospel, it is that by which the teaching and enforcement of it is provided for by force of law. It is the introduction of quite a new element into the constitution of the Church, and one which inevitably tends to kill the more spiritual elements with which it is associated. Whatever may be the case in other departments of human interest, it is certainly a huge mistake in that of spiritual matters, to try and force the will. This is at length coming to be generally acknowledged — and the acknowledgment logically carries with it the whole principle of disestablishment, and, so far as national claims are concerned, of disendowment also. But we beg pardon of our readers. We are a little overstepping the primary purpose of these papers. In those which remain to be written, we shall hope to keep as close to it as possible.

THE EPISCOPAL ESCAPADE IN SCOTLAND.

We imagine that, by this time, the public has had enough of statements and counter-statements intended to show the exact character of the services performed in Glenrgarry Church by the Archbishop of York and the Bishop of Winchester. We shall not, therefore, repeat the facts, but simply state the impression which we have received from them, and indicate the conclusions to which, as we think, they point.

To us, it seems clear that the two prelates conducted services as near to the Presbyterian pattern as their inexperience in Presbyterian worship allowed them to do, and that, now that it is discovered that their proceedings have, in some quarters, exposed them to severe animadversion, they and their friends are doing their best to put another face upon the matter. In plain terms, having got into an ecclesiastical scrape, they are chiefly anxious to get out of it, with as little hurt as possible to their episcopal reputations, and to the Church in which they occupy a conspicuous place.

This is not, we admit, a pleasant impression, and, unfortunately, it is not the only unpleasant circumstance connected with these now famous services. For is it a creditable thing that all this pother should have been occasioned by the simple fact that two of the ministers of the Church of England—happening to be bishops—should, while travelling on the other side of the Tweed, have taken the place of a minister of the Church of Scotland? Both Churches are Christian and Protestant, and, while ecclesiastically diverse, are, in regard to fundamental

doctrines, in accord with, rather than antagonistic to, each other. Both Churches, also, are established by law; the Queen being avowedly the head of one, and sending her Commissioner to represent her in the General Assembly of the other. Yet High-Churchmen in England and ultra-Episcopalians in Scotland are as much "astounded," "scandalised," and "distressed" as though the two offending bishops had broken the Ten Commandments, and sinned beyond the possibility of pardon!

It is also noteworthy that, when it became known that the two bishops had thus seemingly fraternised with the Scottish Kirk, everybody asked, what could be the motive by which their lordships were actuated? That they simply discharged a Christian duty, in manifesting a brotherly regard for their Scottish fellow-Christians—using an opportunity for doing spiritual good to the people by whom they were surrounded, and worshipping their common Father with less regard to forms than to the spirit of true worship—no one seems to have believed. More recondite reasons than these must be assigned for so unprecedented an act, and so one theory is, that the episcopal pair wished to ingratiate themselves with the Queen, that—according to some—they might be invited to occupy the pulpit of Crathie Church, and, according to others, that they might improve their chance of securing certain archbishoprics, which, it is supposed, will shortly be at the disposal of the Crown! Another, and less ignoble, explanation is that "the common danger threatening all Established Churches may have compelled the members of the English Bench to recognise a community of interest between the Established Church of Scotland and the Established Church of England, and the importance to ourselves of rendering every possible support to the sister Church."

The bishops being State-functionaries and politicians, are supposed to have been actuated only by motives of policy; the point which puzzles the public being what their policy really is. And their acts are criticised, even by the members of their own Church, with the same cynical hardness as those of public men destitute of all spiritual pretensions. Thus the *Record* has malicious pleasure in pointing to the Bishop of Winchester as "a signal illustration of the perils of being too clever by half," and of having "one foot on land and one on shore," and seems to exult in his having "gulfed the Primus, as well as himself, in a Scotch bog." Even from the opposite quarter of the ecclesiastical horizon come equally keen reproaches; the *Church Times* scornfully exclaiming—"A mission service, indeed! It is really as rich in its way as Mr. Disraeli dating his manifesto on Maundy Thursday."

We should be hypocritical if we expressed much commiseration for the unlucky prelates whose holiday reminiscences have been thus spoiled; for they have reaped pretty much as they have sown. The public knows the men, and judges them according to its knowledge. It may be that great injustice has been done them in this matter; but they occupy a position in which it is impossible for them to satisfy the higher aspirations of their nature without being involved in inconsistencies and incongruities which perplex or irritate large sections of the community.

The simple truth is, that neither a bishop, nor any other clergyman, of the Church of England can be both Catholic and canonical at the same time. Serious as the subject is, the defence of Bishop Wilberforce, that he did no more than "what St. Paul did at the place where prayer was wont to be made," is irresistably comic; for what parallel can there be between a broad-minded apostle and the bishop of a narrow-minded Church? Both the Archbishop and the Bishop know that they cannot reciprocate the friendly offices of the Glengarry minister, by placing at his disposal for a service York Minster or Winchester Cathedral, and, further, that they would be obliged to put the law in motion against any Presbyterian minister who might do in England what they have just been doing in Scotland. We, therefore, agree with the *Guardian* that any scheme of intercommunion,—

> Must assuredly, to be worth anything, proceed upon real principles of extended and general application. It must not rest on the accident of State recognition, an accident which (as has been in Ireland) the events of a day, so to speak, may entirely alter and overthrow. Still less, if possible, must it be influenced by anything like geographical considerations. That which is true and lawful in Ireland must be equally so in Wales; that which may be done without impropriety on one side of the Tweed and the Cheviots must be equally right and proper upon the other.

But the enunciation of broad principles is just what the bulk of English Churchmen commonly shrink from, and so their desire for change manifests itself in small expedients, or great irregularities, and the result is, that the Church of England is becoming the most lawless and confused Church in Christendom. Dr. Thomson and Dr. Wilberforce have begun at the wrong end. If they really wish to secure for their Church breadth and Catholicity, they must take their stand on some intelligible principle and commend it, with their undoubted power, to the minds and consciences of their brother Churchmen. As it is, they have but put a new piece into an old garment, and it is already evident that they have made the rent worse.

NONCONFORMISTS AT CAMBRIDGE.

To the Editor of the Nonconformist.

I.

Sir,—"I want you to prepare my son for the London University," said my father when he placed me under the charge of my old schoolmaster. "Certainly, I shall be glad to do so; but why not send him to Cambridge?" was the reply. "Oh, I never thought of that," returned my father. The suggestion was carefully considered, and Cambridge was my ultimate destination. Now, there are many parents among Dissenters who have "never thought of that," and to whom the older Universities are a *terra incognita*. I shall never cease to be thankful for the suggesting hint and preliminary information which led to my University career, and therefore, to a Nonconformist father considering what to do with his son, I repeat, in the words of my old tutor, "Why not send him to Cambridge?"

Not that I wish in the slightest degree to appear to under-estimate the enormous advantages of the educational course provided by the London University. Dissenters would indeed be ungrateful if they were to withdraw their support from a noble institution that has fought and won the battle of unsectarian education. Speaking generally, it may truly be urged that the average London B.A. is a better educated man than the graduate of Oxford or Cambridge. But the older schools of learning hold a position thoroughly apart from their modern rival, and they offer advantages social as well as educational not attempted or provided elsewhere.

I propose, then, without giving information which may be found in guide-books, to describe the facilities which at present exist for entering any of the colleges at Cambridge, and at the same time to suggest the advantages, social rather than educational, with reference more particularly to Nonconformists, which are connected with such a University life.

It is not surprising that Dissenters have hitherto held aloof from Oxford and Cambridge. Invited to occupy an inferior position, and allowed to contend in the race with only a chance of a portion of the prize, it is remarkable that so many have entered the lists and fought so successfully under such disadvantageous conditions. But now "we have changed all that." The Universities of the nation have at last been made truly national, and it is earnestly to be hoped that every father who is able will be willing to take advantage of the improved opportunities now afforded him.

The cost is obviously a most important consideration. When it is noted that clergymen with moderate, nay, even with small, stipends manage to send their sons to the college where they themselves were educated, almost, *as a matter of course*, it will be seen that the expense need not prove a very formidable obstacle. It will not be necessary here to enter into the extent and value of the various "scholarships" and "exhibitions" given by most public schools to boys leaving for college, or of those given by the colleges themselves. It will be enough to say that they are of such a varied and liberal character as to influence in a marked manner the whole question of University expenses. A man of brilliant attainments can work his way through college at little or no cost to himself—in exceptional cases with money in hand. A successful student can reduce his outlay to an almost nominal amount; whilst any undergraduate, with average ability and application, may hope to get help of some kind from the college funds. But taking the extreme case of a man without scholarship, prize, or exhibition, the expense is not so great as is very generally supposed. It may be managed easily for 150*l.* a year; 200*l.* would be a fair average sum; and for 250*l.* one might have every reasonable comfort. But, after all, the cost depends upon the man. A son who has extravagant tastes and habits will require much more than the amounts given above; and, on the other hand, one who is frugal and economical at home will be equally careful at college. Both the University and college charges are framed with a view to meet this difference of means and diversity of tastes. The *necessary* expenditure is purposely kept low, whilst, at the same time, full scope is given to a man who wishes to have, and can pay for, additional luxury and comfort.

The academical year begins in October, and that is the time when most men join the University. There are three terms in each year. The student must reside nine terms before taking his degree. If he intends taking honours he is allowed to stay an additional term. Thus the Cambridge course lasts at least three years; and this brings me to the important question of the value of the time taken up in obtaining a University degree. It must not be forgotten that this three years is in addition to a boy's ordinary education. It means three years' delay in entering a profession or business. Fathers, anxious to see an early return for the outlay expended on their sons' education, are too apt to ask whether this delay has corresponding advantages—whether a man will be a better man of business, or a better clerk, doctor, or lawyer, if he has a University degree—and to suggest that this lengthened preparation and prolonged study may unfit his son for the more matter-of-fact life for which he is intended. Now it may be noticed that this is just the kind of argument used by the labourer who, eager to avail himself of his children's small earnings, sends his sons, and even his daughters, into the fields, long before they ought to leave school, and who is ever ready to assert that they can dig a ditch and plough a field as well without education as with, and to declare that "learning" only makes the children "uppish" and unfit for the work they have to do. The answer is a simple one, and the same in both cases. Leaving altogether out of the question the strong position which education claims for its own sake—the refining influence of learning, and the increased capabilities for enjoyment and pleasure which knowledge affords—and judged even from a lower standpoint, it can safely be asserted that whatever may be the work to be done, education, in the long run, *pays*. The additional book-knowledge acquired during the three years' residence at Cambridge forms only a part of the benefit of a University course. A graduate who has a taste for business, for law, or for medicine, will bring all the tact and experience, all the power of thought, which he has gained, to bear upon his new work, with infinite advantage to himself and with a greatly increased chance of success. And even if the preparation for the degree should bring out qualities in the student hitherto unsuspected, and lead him to soar higher in the realms of literature, science, and philosophy, assuredly the father will be the first to receive with gratification the flattering discovery, and to aid and further an honourable ambition.

There are seventeen colleges at Cambridge, two of them (Trinity and St. John's) so much larger than the others as to equal in number all the rest put together. The motives and inducements which lead men to select any particular college are too varied and numerous to be mentioned here. As a rule, I should advise a Dissenter to choose one of the large colleges. He will have a better opportunity of selecting his future friends, and thus avoid the common mistake of making acquaintances too hastily. There is more independence at a large college. One can arrange with greater freedom the style of living most suited to one's purse and the amusements most congenial to one's taste. At a small college there are only one or two "sets" into one of which a man is obliged to drift without perhaps caring very much for the habits and customs of either. At Trinity or St. John's, with such a number to select from, the new-comer is sure to find some friends, whilst for ordinary acquaintances he has a much wider and more extensive field to choose from. Among the other colleges the future doctors generally go to Caius, and the future lawyers to Trinity Hall or Downing.

The college selected, the person to apply to for all information is the Tutor of that college, who has the care and keeping of the student during his residence in Cambridge. Before entering any of the colleges a certificate is generally required from a Cambridge M.A. to the effect that the applicant is a fit person, both as to learning and moral character, to be admitted. Or if this certificate cannot easily be obtained, the tutor will take references and examine the candidate himself. At some of the colleges the baptismal certificate is asked for. But this is only a matter of form, and the certificate of a Dissenting minister is received as valid.

Arrived in Cambridge, the "Freshman," as he is called, has at once to learn one of his most important lessons. He has to start and work a little establishment of his own—to furnish his rooms

from his bed down to hearth-stone and black-lead. He must enter into the mysteries of Brussels or Kidderminster carpets, glass, china, and crockery-ware, brooms, kettles, and brushes. It is almost impossible to over-estimate the value of the experience thus gained under most advantageous circumstances. With the aid of a tutor, parent, or friend, a man cannot go far wrong, and the self-reliance and independence which are the certain result of this early lesson in housekeeping serve a man in good stead for the rest of his life.

Other characteristics and advantages of a Cambridge course I must reserve for a future letter.

I am, Sir,

CANTAB.

THE ESTABLISHMENT IN THE RURAL PARISHES.

(From the *Liberator*.)

It has been announced that the executive committee of the Liberation Society have resolved to collect the facts which will show what is the actual state of the rural parishes, as contrasted with Sir Roundell Palmer's description of their condition as affected by the existence of the Establishment. A circular, asking for information on certain specific points, has been sent to many of the Society's friends residing in, or well acquainted with, country parishes, and some valuable communications have alreany been received in reply. We extract from these some general statements of an interesting kind.

A minister, who has lived for some years both in Suffolk and Cornwall, writes :—"Such 'sweetness and light' as Sir Roundell Palmer describes is really an 'evolution from the depths of his own inner consciousness,' with no outward corresponding reality. Doubtless, theoretically, it is the whole and sole business of the clergy to take care of the souls of their parishioners; but, for the most part, in this respect, they have daily need to confess things undone that ought to be done; and to one like myself, knowing the reality, it is hard to conceive that Sir R. Palmer was serious in what he said."

The following is from a minister who has had acquaintance with the condition of from sixteen to twenty rural parishes :—"Having lived in several rural districts in different western counties, my experience leads me to conclusions altogether opposite to those expressed by Sir Roundell Palmer. My experience has been gathered chiefly from the agricultural portion of the people; and a more servile, time-serving, man-fearing set of people it would be almost impossible to find in a country so highly civilised as is England. Large numbers are afraid to 'move hand or foot' for fear of offending the clergyman! 'What will the parson say?' is the question asked very frequently, if solicited by friends to attend the chapel, if only to hear a lecture, or join in any meeting or service connected with the Nonconformists. They are content to let the clergyman think for them; and what he says is, with many, the only gospel with which they are acquainted. There is a lack of intelligence, manliness, and free thought about them which it is truly lamentable to witness. As regards their morality, little can be said in their favour. Illegitimacy with many is very common, and it is not considered 'anything very bad.' Drunkenness, too, prevails greatly—both men and women, in some localities, making a point of visiting the public-house every evening. In my experience I have met with but very little of the 'sweetness and light' of which Sir Roundell Palmer speaks; but, on the contrary, an ignorant, hoggish manner, which shows that the influence of a 'man educated and intelligent' has had but little or no power in imparting those graces to them. My experience is, deliberately, that the Establishment is altogether a failure, and that the clergymen are little tyrants in interfering with the rights and liberties of the rural population of their parish."

A Yorkshire correspondent writes :—"If Sir Roundell Palmer has been as conversant with the inner life and the religious tendencies of the rural population of England as I am, he would have discovered that, among the labouring classes, no sooner does a man become in earnest than he leaves the Church, and quickly identifies himself with some of the village sects or congregations, although, in a material sense, he has everything to lose and nothing to gain by the change."

A Churchman, residing in Derbyshire, tells us that, as the son of a clergyman, and as one who has seen a great deal of country parishes throughout the country, he has no hesitation in saying that Sir R. Palmer's description is not applicable to more than one-sixth of the parishes. He refers to one parish, where the clergyman, who he describes as a "splendid man," actually pays a Primitive Methodist to lecture on Sunday evenings in an outlying hamlet; but he admits that this is a very exceptional case, and his belief is that it is the country parishes which will benefit most from disestablishment. He adds—

"A friend and myself have a host of examples—and their name is Legion throughout the country—which can be adduced to show how exceedingly Sir Roundell Palmer's amiability has outstripped even *his* judgment in this matter, and conventional feeling, early habits of thought, prejudice of education, do much to warp the judgment of a true Christian man in such cases. The *wish it were so* is often father to the thought or statement, and even the most negligent of those men in the parish churches, who, having been for generations well paid for taking the overlook of the people, have shamefully neglected their duty, are not to be blamed so much as *the system which makes them so.*"

We have some information respecting Sir Roundell Palmer's own neighbourhood — Selborne, Hants. He is the owner of all the land, and has the whole population under his control, and our informant states that he has been doing his best to make the place what he has described the generality of country parishes to be. No charge is brought against him for harshness or illiberality; but a different statement is made respecting the clergyman. Dissent—as far as congregation and school are concerned—has been pretty nearly repressed.

One, who has lived several years in Essex, says of his district:—"As to Sir Roundell Palmer's picture—it is but a picture. I do not say there are no parishes in which the like of it is not found; but a far more accurate description of rural life in England is to be found in Tennyson's 'Northern Farmer.' I wish it were not so; but it is. Where there is any real godliness to be found among them, it has nearly always sprung from, or in connection with, the chapel, and not the church. I speak that I do *know*. In many of the parishes the emoluments of the clergyman are very large indeed; but this makes no difference in the general state of the district. Again and again, Nonconformity is the only means whereby the people have a chance of being spoken to in such a way as may lead them to a better life than that which they are content to live. But when the state of semi-pauperism in which the mass of our villagers live is remembered, and that the clergy have in their hands nearly the whole of the charities, how can it be expected that the poor man will risk the displeasure of the clergyman and unite himself with the village chapel? Of course the clergy oppose the chapel. Their charities, their schools, their social influence, are all used for the purpose, and the marvel is, not that we have so few and such weak rural Nonconformist congregations, but that we have any at all."

As some time must elapse before the information received can be systematised and made public, we hope that an additional supply from other quarters will be placed at the Society's disposal.

THE IRISH DISESTABLISHED CHURCH.

The Archbishop of Dublin delivered an important charge on Tuesday, in which he referred at length to the financial position of the Irish Church, the new arrangements in his diocese for lessening the number of the clergy officiating and chargeable on the parishes, and the question of Revision of the Prayer-book. He suggested that the number of representatives in the Church Synod was too large; the work could be as well done by 312 as 624. The good arising from disestablishment was the power to fashion their external arrangements "according to the shifting needs of ever-changing trials." In speaking of the Sustentation Fund, he referred to the example of the Wesleyans in England and the Free Kirk in Scotland. He hoped they would abolish the rule that "No Episcopal Church has as yet organised a good system of finance." Up to August last the representative body had in hand 378,286*l.*, besides a sum of 500,000*l.* paid to them in lieu of private endowments; but a large proportion of the former sum was allocated to particular parishes by the donors, and only in June, 1872, when claims must be substantiated or expire, could they discover how much of the latter would be available for a central fund. The Archbishop further stated that three-fourths of the clergy in every diocese in Ireland have consented to commute, to the number nearly two thousand. After an interesting disquisition on the financial prospects of the Church, his Grace referred to the Revision question in a tone deprecatory of great or rash changes, and pointed to the American Church's revision of the Prayer-Book, as, in American phrase (as he said) a "caution."

The Primate held a visitation on Wednesday at Armagh. Referring to legislation by the General Synod on canons, he said the new canons were not binding, as, according to the constitution of the synod, they should have been referred to the diocesan synods before being adopted. Referring to religious divisions, he said the present Liturgy was their bond of union as a Christian church, and any fusion to be satisfactory should be one in which every branch and every party in the Anglican community—English, American, Scotch, and colonial—should be represented. In their altered circumstances Irish Churchmen could not now provide for the education of their youth. This was the more to be regretted owing to the Ultramontanes being now loud in their demands for a denominational system, which, if granted, would obliterate the Protestant religion among the peasantry in large parishes of Ireland in a few years, and he did not see how they could get over the difficulty without accepting grants from Government, excluding religious teaching where the parents objected to it.

The Rev. W. G. Carroll states, in a letter to the *Freeman's Journal* of Dublin, that the demand of Archbishop Trench for an annuity of 11,000*l.*, though he had returned his income in 1868 at 7,387*l.*, was flatly refused by the Commissioners. He adds :—"We have just lost a very popular and hard-worked clergyman, who was for thirty years a curate, and whose death of course left a family in poverty—is not the contrast edifying and encouraging?"

DIOCESAN CONFERENCES.

The Carlisle Diocesan Conference was in session last week. In his inaugural address Bishop Goodwin referred to a pastoral letter which he issued last year, in which he said he regarded it as "highly desirable that we should accustom ourselves to a kind of action which in the case of a disestablished Church becomes an absolute necessity." These words had produced an impression which he did not intend to produce, and therefore he said emphatically that he regarded diocesan gatherings as having an exceeding value with reference to the position in which we actually find ourselves, and without any necessary reference to a possible change of status in the future. There could be no doubt that the movement of diocesan conferences had acquired increased momentum during the past twelve months. What the Church needed at the present time was a diocesan organisation which should bring the clergy and laity of the diocese into hearty and earnest co-operation. He would suppose that each parish had its council, each rural deanery its chapter and its meeting, and each diocese its conference. The archbishops of the provinces could then obtain, upon any point affecting the interests and feelings of Churchmen, a strong united expression of opinion. Was it not likely that the Church of England would be able under such conditions to hold her own? Was it probable that any hostile and aggressive policy upon the Church of the nation would have much chance of success? Such an organisation must tend moreover to increase enormously the power of the Church for good. The conference then proceeded to discuss the appointment of trustees under the Compulsory Church-rates Abolition Act. The next question was, "How can the expenses incident to the services of the Church be more conveniently supplied." A resolution was passed in favour of instituting weekly offertories for the purpose in parishes in which the vestry refused a voluntary rate, or where the funds were insufficient. On Friday the Private Chapels Act was discussed. A resolution was passed by a large majority regarding with satisfaction the attempt made in Clause 4, which the House of Lords rejected, to give elasticity to the parochial system. The question of aiding the Irish Church Sustentation Fund was postponed.

The Evangelical clergy in the diocese of Salisbury are taking a firm and decided stand against the scheme of the Bishop to establish a Synod. Foremost among the opponents to the plan is the Rev. E. W. Pears, rector of St. Peter's, Dorchester, who has taken up the cudgels on behalf of a large body of the laity. The preliminary meetings in the parishes for the choice of lay members of the Church to elect synodsmen at the ruri-decanal gatherings have proved a manifest failure. These have averaged an attendance of half-a-dozen, the utmost apathy in the proceedings being apparent. It is evident that co-operation in carrying out the scheme is impracticable so far as the Evangelical clergy are concerned, for there are differences involved "affecting the foundations of religion, to ignore which would be impossible." The bishop proposes that the various voluntary associations of the diocese shall be managed at the synod—to which some of the clergy strongly object. The preliminary meetings have now concluded, and the election of synodsmen at the various rural deaneries of the Salisbury diocese will proceed forthwith. The Rev. E. W. Pears has circulated a letter in which he says :—

With regard to the synod, I have no wish to hinder it. Considering the number of clergymen that do nothing for nine months in the year and require the other three for rest and change, it would, indeed, be cruel to deprive them of one more outing to Salisbury—one more excuse for leaving their parishes. If the Synod ever comes together, it appears to me to be about to make the same mistake that our naval authorities made with the unfortunate Captain—attending only to external defences, and neglecting the principles that keep it afloat. And the result will be the same; the first storm that arises will turn the poor old Church bottom upwards, and then synods, conferences, and ruridecanal chapters will help to sink her in irretrievable ruin.

The Rural Dean of West Stafford, the Rev. Reginald Smith, who has joined in the discussion, earnestly calls upon the clergy to obey the summons of the bishop, observing, "If a man dislikes the Church of England let him retire from it, and join some other body of Christians; but if he remains in our communion let him do all he can to strengthen and improve it," adding, "I deplore the narrowness which thinks it impossible for those who are higher or lower Churchmen than ourselves to be true Christians. The Church of England comprehends men of the school of Hooker, Andrewes, Jeremy Taylor, and Beveridge, as well as of Leighton and Hall. We shall as surely meet John Keble and Walter Hamilton in heaven, as we shall meet Venn, Simeon, and Scott." The Rev. E. W. Pears replies to this that he never coveted the society of such men as Keble and Hamilton on earth, and therefore he can bear the prospective loss all the better.

PRELACY IN THE KIRK.

The following letter from the Archbishop of York to Bishop Eden has been published :—

Edinburgh, Sept. 28.

My dear Lord Bishop,—In answer to your letter, I write to say that the service which I conducted at Glen-

garry on the 10th of September was precisely the same as that which the Bishop of Winchester held on the preceding Sunday. A selection from the Liturgy was used as a prayer, the lessons for the day were read, an extempore sermon preached, an extempore prayer offered, and the benediction pronounced. Several psalms were sung from the Scotch version, the only one which was available. The service was exclusively conducted by myself, and no restriction at all was imposed on me as to the manner of conducting it. I cannot adopt the view that it was wholly intended for the Episcopalians in the Glen. It was a mission service conducted by a bishop, in a building placed unconditionally at his disposal for a mixed congregation, consisting of all who chose to attend. The population of the Glen is very small; it consists of Episcopalians, Presbyterians, and Roman Catholics, the first being, perhaps, the least, and the last the most numerous. Such services have been lawful in the Church from the beginning. It is needless for me to say to you that nothing could have been further from my thoughts than to injure or weaken the Church over which you preside. Had there been an Episcopal Church anywhere within reach on that Sunday I should have been there to worship or to serve, with the same brotherly readiness which caused me to alter my route and forego other engagements a few days before in order to hold a confirmation for one of your bishops.

I am, my dear Lord Bishop,
Your faithful brother in Christ,
W. Ebor.

The Right Rev. the Bishop of Moray and Ross.

The *Guardian* has a long and lugubrious article on the recent celebration of service by English prelates in a Presbyterian Church. It states that, in addition to the Archbishop of York and the Bishop of Winchester, the Bishop of Worcester is connected with the transaction, but it does not explain when or in what manner Dr. Philpott took part in Presbyterian services. Our contemporary says:—"We consider the act of borrowing unwise in *all* cases in which it is impossible, *salva conscientia*, to reciprocate the loan. Are the Archbishop of York and the Bishops of Winchester and Worcester prepared to say that they have no such conscientious scruples? Will they do their best to obtain for Dr. Norman Macleod and Principal Tulloch the loan of the York Minster and of Winchester and Worcester Cathedrals, in order that those distinguished preachers may in return conduct a hybrid service for the edification of Scottish Presbyterians, who may chance to dwell in England? We could almost wish that it lay within our power to press, respectfully indeed, but firmly, from the above-named prelates, for a full, fair, and complete reply to such queries as these." As to the conduct of the bishops, the *Guardian* says, with special reference to Dr. Wilberforce:—"If the Bishop of Winchester could realise the amount of distress that he has caused alike to many young and enthusiastic minds, and to many mature and thoughtful ones, we think that he would pause before he acted in the like manner for a second time. Men are asking—Can it really be true that one, of whom some at least hoped nobler things, after all believes himself to be a mere creature of the State, consecrated in order that he may take part in any functions of any religious body that happens to enjoy the title of an Establishment?"

In an article on the same subject the *Londonderry Standard* remarks that if any compliment has been ostensibly paid to Scottish Presbyterianism, by way of softening the memory of the Archbishop of Canterbury's noted consecration visit to Scotland a few years ago, the credit really belongs to Mr. Miall, M.P., and to the Liberation Society. Every one knows that an overwhelming majority of the people of Scotland are ready for "disestablishment" at home, whenever the question shall be raised. The principles acted upon in reference to the late "Church of Ireland" cannot be long withheld from Wales, if the Welsh people shall urgently insist upon the application of these principles to their own country; and with "religious equality" in Ireland, Scotland, and Wales, the English Church Establishment could not possibly be maintained. The plain meaning of all this *quasi*-fraternisation is to engage the established clergy in Scotland, together with their political friends, in a covenanted alliance for the perpetuation of prelatic episcopacy in England, as well as for the continuance of "Paul's Presbytery," with its Erastian appendages, in Scotland. Mr. Miall's disestablishment motion, which is now to be annually repeated until its object shall have been gained, has brought uneasiness, apprehension, and forecasting dismay into the upper hierarchical sanctuary, and hence, on the "skin for skin" policy, even denominational consistency will be temporarily dispensed with, until the threatened calamity shall have passed away. This is the strategy which, during more than two centuries, Irish prelacy boldly played off upon the simple credulity of Irish Presbyterianism; but it will astonish us not a little if, at the present day, any similar generalship can be successfully transferred to Scotland.

THE SKIPTON GRAMMAR SCHOOL AND THE ENDOWED SCHOOLS COMMISSIONERS.

(From the *Craven Pioneer*.)

The approaching election of representative Governors for the Skipton Grammar School is one on which the friends of religious equality cannot afford to look with indifference. The scheme prepared for this school by the commissioners has openly, and we may safely add, wilfully, violated the principle of religious equality. The Endowed Schools Act sets limits which these commissioners were, as honourable and loyal men, bound to respect, but they have knocked down the fence, and set their feet on forbidden soil in spite of the law of the land. This is a strong charge to bring against the three gentlemen appointed to frame schemes for the endowed schools of England, but we make it in no reckless spirit. The proof is at hand, and out of their own mouths comes their condemnation. The Act provides that "the religious opinions of any person, or his attendance or non-attendance at any particular form of religious worship, shall not in any way affect his qualification for being one of the governing body of such endowment." If these words mean anything at all, they clearly mean that no person is to be chosen as a governor on the ground of his ecclesiastical status, or his connection with any denomination. Any person chosen, not because of his personal qualifications, but simply because he is the minister of a certain place of worship, or the holder of some ecclesiastical benefice, would clearly be chosen in direct violation of that clause in the Act which we have just cited. But what have the three commissioners done at Skipton? They have, as they were in duty bound to do, adopted this clause, and thus at least pretended to proceed on that principle of religious equality which is embodied in the Act, but with the adoption of the clause their liberality entirely ceases. The very first *ex officio* Governor that they name is "the Rector of Skipton." The Rev. P. C. Kidd is, we assume, a worthy man, but who will guarantee the capability of his successors? If the three commissioners cannot conscientiously frame schemes in accordance with the spirit of the Act, they should throw up their commission. They should go back to Parliament and say, "We do not believe in religious equality; we believe in a dominant Anglican Church; we believe in clerical and priestly supremacy in matters of education; we cannot conscientiously carry out the provisions of the Endowed Schools Act as Parliament intended us to do it; we therefore restore our office to you, and beg to be excused." So far from doing this, however, they go into the very face of the Act in every scheme they frame, and Mr. Forster, the forlorn hope of modern Anglicanism and priestcraft, winks at them, and bullies those who modestly demur to their arrangements. It is not in reference to Skipton only, but in reference to all schemes that the commissioners have acted in this way, so that Liberal Churchmen and Nonconformists are daily growing more and more disgusted with their sacerdotal conservatism. For this very reason the Liberals of Skipton must stand by their colours in the present election. The plain truth is, that the commissioners have placed the control of the school almost entirely in the hands of Churchmen. They have done more than this: they have made it imperative on the governors to provide religious instruction in the school. They have done this in Clause 55, a clause which, in our opinion, goes almost infinitely beyond what Canon Ermysted, the founder of the school, required, and one which can never be carried out, on the principles of religious equality, by a body of men who are nearly all of one creed and party.

The Liberals of Skipton must remember that they have a reputation to sustain. When an attempt was made some years ago to introduce the Church catechism and doctrines into the school, they made a bold stand, and prevented this injustice. They fought well then; but the new scheme gives the governors power to introduce the very inequalities which the Liberal party formerly succeeded in thrusting back. The scheme enables the governors to introduce whatever religious instruction and observances they please. They may teach Popery if they like; or if High Mass become popular with them they may introduce that too. We do not insinuate that the present governors are likely to go so far as this, but we may pretty safely predict what a governing body of Churchmen will do. Is it not, then, very clearly and unmistakably the duty of all advanced Liberals, of every denomination, to act with unanimity and spirit in the election of representative governors? On many grounds we could have wished to see four thoroughgoing Nonconformists—staunch and true friends of religious equality—occupying these vacancies; but, even were there no other obstacles in the way, the cumulative vote would prevent that from being accomplished. It would be most unrighteous to place a school intended for all in the hands of one denomination. This is virtually what the commissioners have done, and if the ratepayers do not take care, they will only make the Anglicanism of the commissioners too successful.

THE OLD CATHOLIC CONGRESS.

The Berlin correspondent of the *Times*, writing from that capital, gives his report of the meeting of the Old Catholics at Munich, "to devise the organisation of an Anti-Infallibility League." The leading members, he says, are German University professors, who have been moved to resist Roman arrogance, because they could not reconcile it to their personal dignity or their knowledge of ecclesiastical history to adore a man as a God. But there is another element, consisting, as he puts it, of "a certain number of sincere and serious men, too enlightened to believe all the tenets of the Church, yet convinced that the essential contents of their catechism may be somehow made to agree with the researches of modern science." A third element in this anti-Roman campaign, according to the writer, "consists of Liberals not ambitious enough to propose a new creed, but who either wish to uphold the Church until the time when a radical reform can be undertaken by a generation more religious than the present, or who are entirely indifferent to the dogma, but attend public worship as a familiar and favourite way of satisfying a vague religious yearning." Of the programme submitted to the assembly by its acting committee, this writer says:—

Its characteristic feature is the plainness of its negations and the vagueness of its affirmations. It strongly protests against the assumption of the Œcumenical Council to proclaim a doctrine at variance with the teaching of the Bible, the traditions of the Church, the conclusions of theological science, and the belief of the Catholic community. It rejects the Syllabus as a disgrace to the humane spirit of the age. It likewise denounces the Jesuits, whose morals it calls corrupt, and whose action in this country it styles anti-national and hostile to the culture and existence of the State. So far, so good. But what are we to think of a programme which recommends the creed of the Church of Utrecht, and in the same breath recognises the primacy of the Pope? The Church of Utrecht is essentially Catholic, with this distinctive feature—that she does not obey the Roman Pontiff, but has a Pope all to herself in the person of her archbishop. Other points at issue between Utrecht and Rome are, in the eyes of the present generation, theological niceties which no one now thinks of taking the trouble to condemn or defend. Again, the professors hope for reunion with the Greek, Oriental, and Russian Churches, and even dare to think of effecting gradually, and in course of time, an understanding with the Lutheran and Anglican Establishments. But are these not irreconcilable anticipations? More intelligible is that portion of the programme which demands that priests should be protected against the arbitrary power of their bishops; that the new Church being in reality the representative of the old Catholic truth, it lays claim to the worldly goods of the ancient Establishment; and that—but this is very guardedly expressed—the people should have a share in administering ecclesiastical affairs.

It appears from the above, continues this correspondent, that excepting Infallibility and the inferences drawn from it by the late Œcumenical Council, the professorial programme stands up for the whole canon of the Catholic dogmas, whereas in respect to the constitution of the Church it wishes for but advances no definite proposals of reform.

The correspondent of the *Standard* at Munich says there was considerable discussion in the Congress relative to the organisation of the Old Catholics in separate congregations. Herr von Schultz "whose words," says the writer, "must suggest resolution and action," was the most prominent speaker. He explained that his proposition went to find employment for the Old Catholic clergy in the case of those families who were, by the rejection of the Vatican decrees, deprived of the consolations of religion. As to the questions constantly put, what would they do according to Church principles if the present clergy died out, or if the numbers of the Old Catholic congregations increased, he did not yet despair of the episcopacy. In the programme adopted, they had used language as to the Pope, rejecting, as they were bound to do as honest men and Christians, the falsehood of infallibility in a human being, but yet believing that a Pope might some day be elected who would recognise it as his duty to renounce these extravagant pretensions. As to the episcopacy, perhaps yet they might have some of the episcopacy with them, but if they had not there was the Church of Utrecht, from which they could obtain episcopal orders. The question, however, of episcopal jurisdiction was a matter for the future. At present the question was how to give the scattered adherents of the Old Catholic Church the aid of religious offices. They could not get baptism for their children. They could not be married without the forcing of their consciences on this question of infallibility. He dwelt on the difficulties which the Old Catholics experienced in the education of their children. For himself he declared that his conviction about the infallibility was such, that if he stood alone in the world he could not accept it. It was simply untrue, but it was their duty to provide that those who thought with them should not lose by this opinion the right of baptism for their children and of the other offices of the Church as long as they had clergymen ready to perform those offices.

In the course of the discussion Dr. Döllinger said that the delegation of episcopal authority must be undertaken rather than accept the untruth of infallibility, but the time had not arrived for this undertaking. He fully admitted the right, nay the duty, to constitute a new Church or a new sect, rather than yield, but at present he clung to the principle that they were the Church, and he awaited events. When the necessity arose then must they meet that necessity, but that necessity he did not yet see. He preferred to refer the whole matter to the consideration of a committee to determine what ought to be done. The whole of the rest of the debate was devoted to demonstrating the existence of this necessity. Michelis mentioned a congregation of a hundred families at Crefeld who were without the rights of the Church on account of their adhesion to this question. Baron Stauffenberg urged the difficulties which arose as to the education of children. Friedrich and Reinkens, Liano and others, pleaded the necessity for showing Germany that they were ready to fight the battle out. Dr. Döllinger delivered another address at the end of the debate, in which he rested opposition upon grounds of public policy, pleading that this constitution of new congregations would be an abandonment of their claim to be the Established Church in Bavaria. The resolution was eventually adopted in the sense of Von Schulte's speech.

After the congress had terminated, there was on Sunday a crowded meeting of ladies assembled at the Museum to hear addresses of Michelis, Père Hyacinthe, and others. About 600 were present. The address of Michelis was a short exposition of the injury to the sentiment of the family which this new doctrine must do, clothing as it does any weak man, and the emissaries of man, with the attributes of God. Then came Père Hyacinthe, with a short address full of all that eloquence and subtle thought which always distinguish his utterances. He drew an exquisite picture of the religious woman. She was the highest type of humanity, for her heart was always full of that love and devotion which made so great a part, the essential part, of religion, but yet an indispensable part of religion must be supplied by the reason and intelligence. This was the difference between her and the superstitious woman, who cast away her intelligence and lived the slave of fanaticism, looking for all guidance to the orders of her confessor, regarding her confessor, not as a counsellor and adviser, but as a master. After Hyacinthe came the Breslau Professor Reinkens. He is one of the men who must take a foremost place amongst the leaders of this movement, whatever be the result of it. Reinkens gave the assembly a succinct and clear history of the present struggle. He pointed out how the doctrine of Papal infallibility was in direct conflict with the Bible; how shamefully the Vatican Council contrasted with the dealings of the Apostles as recorded in the New Testament. He appealed to women to judge this question for themselves, not according to the bidding of their confessors. This address excited much enthusiasm in the assembly, who clapped their hands and rose to their feet when the orator had done. Professor Friedrich followed with a few eloquent words, expressing his confidence that the women of Germany would not desert their brothers in fighting the battle of intelligence and reason against Ultramontane superstition. The remnants of paganism which Rome had chosen to preserve they would not have thrust upon them in the name of Christ.

Of the great meeting at the Crystal Palace, at which some 4,000 persons were present, the correspondent of the *Standard* says that the speakers included Père Hyacinthe, Von Schulte, one of the priests of the church at Utrecht, Professor Huber of Munich, and Professor Reinkens, who spoke, he said, on the true idea of Catholicity as opposed to the Jesuit idea. The object of the Jesuit party had been, he said, to reduce the Church to a mere mechanism, and destroy it as an organisation. They had succeeded in destroying the life of the episcopacy, but the spirit of the Church, the inner life of the Church, still lived amongst the German people and a portion of the priesthood, and would assert itself. Stumpf, of Coblenz, followed on the same topic. He is a professor at Coblenz, and has maintained the struggle on the Rhine with great vigour against the Archbishop of Mainz. Then came Tungermann, until this year parish priest of the little town of Unkel, near Remagen, but now suspended by the Archbishop of Cologne because he refuses to accept the Vatican decrees. The great oration of the evening, however, was that of Michelis—

He is probably, next to Döllinger, the most marked figure in the movement, and he has this advantage, that he is younger in years and better able to bear all the fatigue which the struggle imposes on the leaders. He is now just fifty-six, and has a magnificent presence for an orator, but thoroughly ecclesiastical, in the noblest sense, in his demeanour and appearance. I met him first at dinner some time ago, without being aware of his name; but it was enough to see those quiet, thoughtful eyes and massive features—a countenance so full at once of thought and capacity for action—to know that I was in the presence of a leader of men. Born at Munster, he has held professorships in Munster and Ouderbron, and was for some time a member of the Prussian Reichstag; but resigned, preferring to devote himself to theology and literature. Engaged at Braunsberg as Professor of Philosophy, when this question arose, he was immediately suspended by the bishop on his refusal to accept the Vatican decrees. For some months since he has devoted himself to raising public opinion on this question, and has lectured in Vienna, in Munich, and in Prussia. The clerical party got up so great an excitement at Aix-la-Chapelle when he went there to lecture during the summer that the Government asked him, for the sake of the peace of the town, to abandon the scheme.

On Sunday Michelis took for his text the passage of the programme which had declared war against the Jesuits. His thesis was rather political than specially addressed to the Old Catholics. He contended that it was the duty of citizens at this juncture to use the power of the State to break up the Jesuits and expel them from the country. It was a very bold line to take, and maintained with the closest reasoning and in eloquent but measured language. The Jesuits must go out of Germany. There was no commotion necessary for this—no violence. The laws already existing were amply sufficient if they were rightly understood and applied, and to this all Germans must apply themselves. During an hour and a half he held the vast multitude in rapt attention. His magnificent voice filled every corner of the vast building. There was no ornament in the language; simple clearness and close reasoning. Von Schulte followed with a view of farewell to the assembly.

A young priest from Breslau, who was attending lectures at the Munich University, Von Zchisler, has been suspended by the Archbishop for taking part in the Congress. The Catholic priest and member of Parliament, Hafenmeier, has publicly excommunicated in his pulpit in Memmingen forty-five persons of the parish for attending the Old Catholic Congress. Monsignor Kranzler, Catholic incumbent of St. Margaret's Church, Augsburg, has been suspended "*a divinis*," for attending the Old Catholic Congress, in spite of a special warning three times issued to him by his diocesan.

The Munich correspondent of the *Standard* writes:—

I am happy to be able to tell you that the reports industriously circulated by some of the South German papers as to a split between Dr. Döllinger and the prominent members of his party are utterly without foundation. He was not able to attend the great public meetings, as he required a little rest after the great fatigue of the labours in committee. Now that he is a little rested, he is working for hours every day in consultation with all the leaders who remain here, as to the further measures about to be taken in different localities. He deprecated the resolution of last Saturday as to the formation of distinct congregations, but once it was adopted he accepted it, and endeavoured to turn it to the best account.

The Committee of the Old Catholics has passed a resolution to attend Divine service regularly on Sundays, and proposes applying to Government for the necessary church accommodation.

Herr Bluntschli will, at a meeting of Protestants at Darmstadt, propose the formation of a general association throughout Germany for the expulsion of the Jesuits.

The Liberals of Munich have decided to interpellate the Government on the Church question, in order that a clear definition of the present situation may thus be obtained. In the Bavarian Chamber on Saturday, Herr Kolb brought forward a motion soliciting the King to give orders that the draught for a new law on the separation of Church and State should be submitted to the Chamber during the present session of Landtag.

Again the religious party feud at Braunsberg, in Eastern Prussia, makes itself heard. Archdeacon Dittrich has refused absolution to a boy, who frequents the lowest form of the excommunicated college. The little town—it has not more than 7,000 inhabitants—is described as being in quite a feverish state. The disputants have stopped saluting each other. The lower orders are sticking to the Pope; the superior adhere to Dr. Wollmann, Professor Michelis, their townsmen, and to Döllinger.

The Bible in Spain.—It is stated that during the past year 14,000 copies of the whole Bible, 10,000 copies of the New Testament, and nearly 54,000 Gospels and portions of the Bible have been, not merely distributed, but sold, in Spain. This is not less three than times the quantity which has been disposed of in Italy during the same period.

Newington Tithe-Rent Charges.—The *South London Press* says the churchwarden of St. Mary Newington, whose duty, it is said, would be to distrain on ratepayers for payment of tithes under the Newington Rectory Act, placing the rectory estate in the hands of the Ecclesiastical Commissioners, has declared that he will never act in that capacity.

Revision of the Scriptures.—The *Times* says that the company of the Old Testament Revisers resumed their labours on Thursday at the Deanery, Westminster, and propose to continue them to the close of next week. They begin their present session with the memorable passage of Exodus iii., 14, and it is hoped that they will advance a considerable way into the body of that book before it ends. The Bishop of St. David's was present as chairman, and was supported by the Bishops of Llandaff and Ely and fifteen other members of the company. The revised text of Genesis has been printed for private circulation among them.

Mr. Voysey in London.—On Sunday evening the Rev. Charles Voysey, who has been deprived of the vicarage of Healaugh, Yorkshire, by a recommendation to the Queen from the Judicial Committee of Privy Council, opened regular services in St. George's Hall, Langham-place. Mr. Voysey stated that the principal points of his teaching would be—"1, that it is the right and duty of every man to exercise his private judgment in matters of religion; 2, that the character and dealings of God are infinitely higher than the popular views represent them to be; 3, that it is necessary to practise virtue and brotherly love in order to understand the love and goodness of God."

The Irish Presbyterian Church.—An address to the ministers and members of the Irish Presbyterian Church has just been issued by the Rev. Dr. Smyth, Convener of the Sustentation Fund and ex-Moderator of the General Assembly. The address states that already 510 ministers have completed their commutation, about eighteen more have pledged themselves to commute, so that at the present time there are only thirty-three ministers who have not declared themselves in favour of the assembly's scheme. At the meeting of the General Assembly in Dublin in June there were forty-six congregations that had not joined the sustentation fund, but several of these have subscribed since that time; so that at the present moment the number of congregations that have not subscribed does not exceed the number of ministers who have stood aloof from the scheme of commutation.

Schism in the Episcopal Church of the United States.—An open schism has at last occurred in the Protestant Episcopal Church of the United States, or perhaps, to speak with greater strictness, we should say that a considerable defection of that branch of it which calls itself Evangelical has just been announced. The Rev. Mr. Thrale, of this city, and the Rev. Mr. Callaghan, of Brooklyn, have asked of the bishop of the diocese that their names may be struck off the canonical list of the clergy, because they can no longer conscientiously observe the forms or obey the Rubric. A Prayer-book, modelled upon the Book of Common Prayer, with the passages to which they take objection in the latter omitted, has been printed for the use of their congregations, and it is believed that they will seek an association with the Rev. Dr. Cheney, the deposed clergyman of Chicago, and other dissatisfied Evangelical Episcopalians, to effect a new Church organisation. They call their collection of devotional exercises and offices the "Union Prayer-book," and will probably style their new religious brotherhood the Episcopal Evangelical Union.—*New York Correspondent of the Standard.*

Disestablishment in the West Indies.—The work of disestablishment proceeds surely, if slowly. The last West India mail brought word that a policy of disestablishment had been carried out in the little island of St. Lucia. But here the Established Church was Roman Catholic. The population is chiefly French. In 1861 it numbered 26,674, of whom 25,000 were said to be Romanists. The island was divided into nine parishes, for each of which there was a curé paid 100*l.* a year out of the public chest. The remaining 1,600 inhabitants were assumed to belong to the Church of England, and two clergymen were paid 200*l.* a year each for looking after their spiritual interests. When Earl Granville at the beginning of last year sent word to the West India governors to furnish schemes of religious equality for each of the colonies under their charge, Governor Rawson suggested that it should be compassed in St. Lucia by raising the salary of the principal curé to 200*l.* a year, with 50*l.* a year for travelling expenses. This curious recipe for creating "religious equality" does not appear to have been used, but we need information as to the manner in which disestablishment has been carried out.—*English Independent.*

Irregular Clerical Ministrations.—A few years ago Bishop Colenso was announced to preach one Sunday afternoon in a parish church in Leicestershire, but an inhibition having been served upon him in the course of the morning service, he preached on the village green. A year ago a well-known Nonconformist minister preached in a church in the diocese of Ripon, by invitation of the incumbent, and the latter was afterwards duly admonished by his diocesan. The nearest approach to a union of episcopal and non-episcopal ministrations was made during the Rev. Thomas Binney's visit to Australia about ten years ago, when the Right Rev. Dr. Parry, Bishop of Melbourne, conducted the worship, and Mr. Binney preached the sermon; but that was on board a ship. Of those who have been guilty of irregularly preaching in a Church of England pulpit since the passing of the Act of Uniformity, perhaps the most eminent among Nonconformists is Andrew Fuller. In the year 1796, a Mr. Broughton, of Braybrooke Lodge, Northamptonshire, had a son who on his deathbed requested that Fuller might preach his funeral sermon. As it was known that in such an event a crowd much larger than any of the chapels could accommodate would press to the service, Fuller casually remarked that he did not know what was to be done, unless the clergyman would lend them the parish church, not for a moment imagining that the remark would have serious consequences. The young man's father went straight to the clergyman, a pleasant, neighbourly man, with no very definite church views, who said he had no objection if the thing could be done with safety, which he doubted. The next day, this obliging old gentleman, to satisfy himself, rode over to Market Harborough to consult an attorney on the subject, and received from him the unsound advice that no ill consequences to him would follow Fuller's preaching in Braybrooke Church; and that, if any one was troubled on that account, it would be the preacher. On the appointed day the clergyman performed the funeral service, and then Fuller went up to him in the churchyard, and told him that he accepted his offer. About six hundred persons were in the church, and at the end of the sermon the minister shook hands with Fuller, and thanked him before all the people for his pathetic discourse. "I like charity," said he; "Christians should be charitable to one another." The bishop sent for the old gentleman, asked him a great many questions—amongst others, whether Fuller had prayed for the King—and then dismissed him with an admonition not to repeat the offence.—*Daily News.*

Homœopathic Congress.—On Wednesday, about fifty homœopathic medical practitioners assembled at Oxford, for the purpose of hearing papers read and discussed, &c. Dr. Hughes (Brighton) read a paper on "Therapeutics in its Relation to Modern Physiology," prepared by the president for the year, Dr. Madden (London), but who himself was unable to be present, having unfortunately recently sustained an attack of apoplexy. Dr. Black (Clifton) read a paper on "Posology," which led to an animated discussion as to the efficacy of high and low doses, the result of the testimony born by different practitioners being somewhat indefinite, varying with varying circumstances. Homœopathists would seem to be inclining to meet allopathists half-way, the latter on their part having of late years considerably modified the wholesale dosing which was in vogue in bygone days. Other papers were read and discussed. The proceedings concluded with a dinner.

Religious and Denominational News.

THE BAPTIST UNION.

AUTUMNAL MEETING.

On Wednesday, the public session of the Baptist Union opened in College-street Chapel, Northampton. There was a large attendance of delegates and of the public. After a devotional service,

The Chairman for the year (the Rev. C. M. Birrell) delivered the introductory address. He commenced by saying that he did not propose to deliver an elaborate address, but should ask them for awhile to surrender themselves to the associations of the town where the Union was now assembled—a town which James Hamilton suggested should be called the Mecca of English Nonconformity. The speaker then briefly sketched the rise of religion from the beginning of the eighteenth century, when the nation, through the pressure of persecution and the fury of political partisanship, had sunk into an indifference which everywhere bred doubt and insincerity. At this time of religious feebleness, Watts began his song, and Doddridge answered the strain from the woods of Northamptonshire, diffusing, with others of like turn, a pure spirit over the country. But men of greater nerve were required to startle the dormant Church, and gather the masses to the foot of the cross: and the gift was granted. Wesley and Whitefield came with an effusion of the Spirit, which acted like floods upon the parched ground. There was, however, danger that the immense impulse given to the intellect and imagination would lead to morbid self-contemplation and excessive doctrinal debate. There had not indeed been wanting since her revival earnest labour for the recovery of the ignorant masses of our own countrymen; nor even of blessings for the instruction of the tribes with which our colonists had come into contact; but the transmission of the message of salvation to men of all religions, climes, and tongues upon the face of the earth had not been regarded as a duty, and still less as a practical enterprise. It was not until the century drew near to its stormy close that the men who were chosen to render service in that direction appeared. Having very touchingly adverted to Ryland's first mention of Carey, and to the first meeting of Fuller and Carey, after Carey had stood up in the pulpit on the very spot on which they stood that day, he said those men had long since vanished from that place, but they could still in thought approach them. Their firm grasp of evangelical truth was not acquired without a struggle against the theories on the relations of sovereignty and freedom which had come down like blinding mists upon the religious communities in which they had been brought up, and it was with extreme difficulty they could find their way to the Cross. That difficulty formed an important part of their educational discipline. They strove, thrusting aside the glosses and traditions which assumed the place of truth, to repress speculation, and lay hold on the bare realities of the Divine message. The proposals of men in power, supported by the advice of men distinguished for literature and patriotism, to leave out, or place in a subordinate position, this part of what they carried to the nations, met on every occasion with absolute refusal. They were assailed in the East on this account with every form of political resistance and social scorn, but, owning other influences than those which ruled this world, they held on like planets to their path, without disturbance and without pause. Speaking of the marked influence of their preaching upon their generation, through the grace of the Holy Spirit, which was given to each of them personally in a marked degree, the rev. gentleman said, rarely, if ever, was that treasure imparted but through the discipline of sorrow. Nothing was more touching and instructive than the manner in which the men whom they commemorated that day followed their Lord in His immersion of sorrow. It might be questioned whether, in the whole range of our biographical literature, there were any pictures more full of pathos than those of Fuller and of Carey watching over the persons who stood to them respectively, in the nearest relationship of life, at a time when reason had been withdrawn from those sufferers. They were companions in that rare and bitter grief; and it was striking to notice how it accompanied those critical passages of their common enterprise, in which a sense of human weakness and of God's all-sufficiency was most demanded. But how were these men enabled to carry with them so large a body of people both in their opinions and in their work? They steadily held to the work which lay nearest to them, and to which they judged they had been specially summoned, until it was their happiness to witness in their own communion an extensive change in the style of thinking of Divine truth; an immense elevation of general religious intelligence; and the occupation of a place in the invading army of heathendom, which has not been deserted to the present hour.

This work could have been done only by men who never lost sympathy with the people in the struggles of their daily lives; who were as deeply read in the lore of the humblest families which gathered round them as in the dissertations of the writers who filled their libraries; and who, in consequence, gave to all their descriptions such an air of reality as made every man feel that it might be his own, and that of all piety that was the loftiest which could be most intimately interwoven in the web of common life. It could have been done only by men who had both great thoughts and the capacity to utter them in plain language; who, when they found themselves in possession of some truths which they knew to be unpopular, neither concealed them through timidity, nor passed them over through despair of being understood, nor yet presented them with affected originality and egotistical paradox. It may be doubted whether there is anywhere more striking proof of the possibility of making profound thought clear to common minds than in the sermons and treatises of Fuller. They scatter to the winds that excuse for superficial preaching which is founded on the notion that congregations can understand no other. A congregation, as Horsley says, can understand anything which is made sufficiently plain!

The speaker concluded by disclaiming any encouragement to hero-worship or denominational complacency, reminding his hearers that if there was one thing which the men of whom he had been speaking believed more than another, it was that these could stand only so long as God was in it, and that it could be maintained and developed only by men who drew all their strength from heaven. It was not, it would be remembered, without painful misgivings, that they contemplated the inevitable growth of their simple proceedings into the system of a great society, and the transference of its directing powers from these rural towns and lowly parsonage-houses which had been hallowed by so many days of fasting and prayer to the busy metropolis of the world. (Cheers.)

PROPOSED BOARD OF ARBITRATION.

S. R. Pattison, Esq., of London, read a paper on "A Board of Arbitration," the substance of which was contained in the following resolutions, which he had framed:—

1. That a standing Arbitration Committee be now appointed, consisting of five members of the committee of the Baptist Union, of whom three shall not be stated ministers; and that such committee shall be reappointed at and by every succeeding autumnal session of the Union. That members of such committee shall, after serving, be eligible for re-election, and all vacancies occurring in the intervals of the annual meeting, may be filled up by the committee itself until the next annual autumnal meeting of the Union.
2. That the arbitration committee shall appoint a secretary, through whom all communications shall be made to and by the committee.
3. The arbitration committee shall have all the powers, and be governed by all the laws, belonging or applicable to arbitrators legally appointed.
4. The arbitration committee shall undertake the reference of any dispute cognizable by law, arising within or respecting any church in the Baptist Union which shall be duly submitted to it by the parties.
5. The arbitration committee may delegate to any any one or more of its members the duty of making investigations or taking evidence, but every award shall be made at a meeting of the committee, and shall be deemed to be the act of the whole committee, three members constituting a quorum, and every award shall be signed by at least three members on behalf of the whole committee.

The award of the arbitration committee shall be final, and may be enforced by any court of law or equity; submissions may be made a rule of any court. No award shall be questioned save on the grounds allowed by law. These are believed to be the following:—1, misconduct of the arbitrator; 2, mistake in law; 3, award not within submission; 4, excess of authority; 5, award not co-extensive with the submission; 6, manifest uncertainty; 7, manifest inconsistency; 8, inconclusiveness; 9, fraud. It should, however, be here mentioned that an award will not be set aside at law on the mere allegation or a slight proof of either of these causes. The objection will be substantial and well shown. Applications to set aside an award must be made within the legal term next after its publication.

6. The arbitration committee may, from time to time, make bye-laws for the management of their business, and particularly may require of applicants a deposit or payment of necessary expenses, as a preliminary condition of reference,
7. The arbitration committee shall take up any matter cognisable by law duly submitted to them, they may also in their discretion, undertake any reference respecting ecclesiastical matters or discipline in our churches, duly submitted to them, though such matter may not be cognisable by law.

In order to preserve intact, the inalienable rights of Christian liberty, it is declared by this minute that reference to the arbitration committee shall be wholly voluntary.

The Rev. Mr. Barras proposed—

That the best thanks of the session be given to S. R. Pattison, Esq., for his able paper, and that it be printed at the expense of the Union for circulation amongst the churches.

The Rev. C. Stovel seconded the resolution, with the object of leaving the discussion on the subject for the next session. The Rev. J. T. Brown (College-street) also suggested that if it were understood that the discussion would be taken at the next autumnal or May meeting, it would now prevent a very long, vague, and useless discussion.

Dr. Price, of Aberdare, wished the discussion might go on now, as it would give the brethren an opportunity of turning the matter over in their minds before another session. He spoke in favour of an arbitration board which had worked satisfactorily amongst the 569 churches in Wales, and gave two practical illustrations of its usefulness.

After some little further discussion, the Rev. J. T. Brown, at the suggestion of the Chairman, and with the permission of the mover of the first resolution, proposed, in addition to the vote of thanks to Mr. Pattison, that a committee consisting of Mr. Pattison, Dr. Underhill, Mr. Bowser, Mr. Wallis, Mr. Kirtland, Mr. Bompas, and the Secretary, with power to add to their number, be appointed to consider the paper and report to the next meeting. The Rev. Mr. Wallis seconded this resolution.

The Rev. Mr. Watts moved as an amendment:—

That the Union at its next autumnal session proceed to the election of a board of arbitration, to deal with such cases of dispute in our churches as shall be referred to it by the parties concerned.

The Rev. H. C. Leonard seconded the amendment.

The Rev. J. T. Brown again recommended, amid some expressions of dissent, the reference of the subject to a committee, who should report to the May or the autumnal meeting of the Union. For himself, he wanted more information and more consideration of the subject before he voted upon it.

The Rev. Dr. Brock felt he was in a position of Mr. Brown; he did not feel competent to give a judgment upon the question just then. He very much questioned whether the thing, as he faintly gathered it from his friend's paper, was possible. Was it to be arbitration touching matters of property or touching the question of discipline? With regard to questions of property, he begged to submit they would be safer in a court of justice than arbitration would make them. He questioned whether, as to discipline, such a board would be consistent with the well-being and the essence of our churches. That a church should ask for arbitration, and fix its own arbitrators, for an evil then existing and pressing—he believed they could do that at present. But to appoint a board of arbitration at a meeting of the Baptist Union seemed to be such an infringement upon their whole being—("No! no!" "Hear, hear!")—that it was to him a case where he must take a good deal of time for consideration and have a large opportunity for inquiry as to how things went and how they tended, for he was one of those men who looked at the tendency of these things as well as the beginning. (Cheers.)

The Rev. James Mursell supported the resolution for postponing the consideration of the subject. His own feeling very much coincided with the views expressed by Dr. Brock.

The Rev T. Penny (Clifton) could not say that the appointing a board of arbitration was contrary to their principles, seeing that it was purely a voluntary thing as to whether they should apply for the help of the board or not. The advantage that struck his mind was this. There was a dispute in a church, and a disposition to refer the dispute to certain parties, if anyone could be found wise enough and impartial enough to deal with it. There was a fear of partiality. But if there were a board of arbitrators appointed by the Baptist Union, in whom the denomination had confidence, they would appeal to the arbitrators recommended by the Union. He should rather like, in their association at all events, for the old law to be altered. The old law was that no cases of dispute should be considered unless both parties present it to the association. He should like to alter it so that either party should be at liberty to bring his case before the association and ask for advice, though not for a decision. (No, no.)

Mr. Barnard spoke in favour of a committee being appointed to consider the subject.

The Rev. G. Short (Salisbury) understood that the question of a board of arbitration was for discussion that day. He observed that his friend Mr. Pattison carefully guarded the principle of Christian liberty. They could do nothing without the consent of parties—wield no force but that which was moral and intelligent. But the question was, with all due respect to their voluntaryism and independency, whether they could not have something which was not Presbyterianism or Episcopacy, but which would bind them more thoroughly together.

The Rev. Dr. Angus thought it was very important they should have the question ventilated for the guidance of the committee itself. With the strongest feelings in favour of Independency, he had the strongest feeling of the need of some such measure with respect to the compatibility of such an association with freedom. He would remind them that there was hardly any trade or corporation that did not provide that the parties should have the power of referring things in dispute to arbitration. It was never supposed that either party ceased to be a voluntary or independent agent in consequence of such a resolution. He hoped, therefore, the question would be freely discussed. He did not think, for his part, they could spend an hour to better advantage. With regard to the question of libel raised by Dr. Price in relation to persons excluded from the church, Dr. Angus said they might discuss questions bearing on the character of members in church-meetings with all freedom. They might announce that So-and-so had ceased to be a member of the church, but if they stated beyond their own body the reasons of the decision to the outside world, it was a libel. And he thought it ought to be. (Hear, hear.) Their younger brethren, more especially, should take care in exercising church discipline not to publish to the world the grounds of church action. It would save a great scandal and a serious hardship. (Cheers.)

The discussion was briefly continued by the Rev. J. Watts, the Rev. H. C. Leonard, the Rev. Jesse Hobson, and then the amendment was put and lost.

The resolution referring the matter to the committee was carried. The committee appointed consists of Mr. Pattison, the Revs. Dr. Angus, Dr.

Brock, R. Wallace, with Messrs. Bowser and Bompas, and the secretary, with power to add to their number.

EX-GOVERNOR EYRE AND THE JAMAICA ATROCITIES.

The Rev. Dr. UNDERHILL, in introducing this question to the session, said it was with unfeigned sorrow he deemed it his duty to speak on this subject, recalling to their minds the bygone questions relative to the terrible events of 1865. It was only fair to say they were dragged into the matter by the action of Mr. Eyre's friends. At the close of the last session they were all startled by the announcement that the Government was going to propose a grant of money to defray the legal expenses of Mr. Eyre's defence. It was objected to and withdrawn, but it is to be renewed next session. From what Mr. Gladstone stated it appeared as if he thought it was a very awkward thing, and that he would like to have the matter upset, and the Government placed in a position to refuse the grant that had been pressed upon it. Dr. Underhill then recounted some of the gross illegalities and horrible atrocities of the Jamaica "insurrection," so called, merely using the phraseology of the Royal Commissioners who had reported on the occurrences. He then moved the following resolution, which he said was also couched in the terms of the Royal Commission and the words of the Lord Chief Justice of England :—

That this Union has learned with astonishment and deep regret of the intention of Her Majesty's Government to propose a grant of money from the Consolidated Fund, to cover the legal expenses of Mr. Eyre, the late Governor of Jamaica, incurred by Mr. Eyre in defending himself against charges arising out of the lamentable disturbances in Jamaica, in the year 1865. This Union cannot but remember, as the result of the investigation made by the Royal Commission appointed to inquire into all the circumstances of that outbreak, that the Royal Commissioners reported to Her Majesty that the constitutional privileges, by which the security of the lives and property of her subjects in Jamaica is provided for, were set aside for a longer period than was necessary, during which period many persons were executed on evidence declared to be insufficient, and some of whom were undoubtedly innocent of all participation in the outbreak. That the Royal Commissioners found that the punishments inflicted were excessive, that the punishment of death was unnecessarily frequent, that the floggings were reckless, and at Bath positively barbarous, and that the burning of 1,000 houses was wanton and cruel. That in the particular case of Mr. G. W. Gordon, the Lord Chief Justice of England has judicially declared his opinion that the seizure and handing him over to the martial tribunal was altogether unlawful and unjustifiable; that no competent judge could have received the evidence adduced against him; that no jury, guided by a competent, impartial and honest judge, could, upon evidence so morally and intrinsically worthless, have condemned him on the charges of which he was tried; and when this Union further calls to mind that for none of these offences and oppressions has any recompense been made to the sufferers, nor any compensation given for the losses endured by innocent persons through these unjust, unlawful, and tyrannical proceedings, this union cannot but condemn, with the strongest expression of disapprobation, the proposal of Her Majesty's Government to pay the legal costs of the author of these calamities.

That it be an instruction to the committee, by petition or otherwise, to oppose by every means in their power, the proposed grant in the forthcoming session of Parliament.

The recital of some of the facts vouched for by the report of the Royal Commission excited the deepest sorrow and indignation, whilst the approval of Dr. Underhill's resolution was hearty and unanimous.

The Rev. Dr. BROCK, in a few earnest hearty sentences, seconded the resolution, and urged "the fathers and brethren" of the Union to use their utmost influence in their several localities and to get up petitions against the granting of any such compensation. He expressed his surprise that a Liberal Government of all Governments in the world should have taken this step. Their Liberal Government actually came forward with a proposition amongst the votes of the last session to pay Mr. Eyre's expenses for defending himself against charges every one of which were substantiable, and nine-tenths of which were substantiated; and now they were called upon to be Mr. Eyre's friends, which they could only be by being recreants to everything honest toward God and honest and sacred to their fellow-men. (Loud cheers.)

Mr. PATTISON suggested that the proposal to grant ex-Governor Eyre his expenses was probably a legacy of the Tory Government; while the Rev. F. TRESTRAIL acknowledged the kindness and courtesy which the deputations of the Baptist Missionary Society received from Mr. Cardwell, the Colonial Secretary, at the period of the unhappy occurrences in 1865. Mr. WILLIAM MORGAN, of Birmingham, who went to Jamaica to examine into the atrocities, fully bore out the statements of Dr. Underhill. The Rev. B. MILLARD, from Jamaica, and the Rev. J. T. BROWN, who visited that island in conjunction with Dr. Underhill, both spoke in warm terms of the tender loyalty of the people of Jamaica to the Queen of England.

The resolution was carried with hearty unanimity.

THE TRUST-DEEDS OF CHAPELS.

Mr. A. BOWSER, of London, brought forward this subject, and after some remarks on the importance of providing a safe place for such documents, he moved a resolution to the effect that the committee had heard with satisfaction that a suitable fireproof and waterproof safe had been provided in the Baptist Mission House, Castle-street, Holborn; and also that the committee of the Baptist Building Fund is prepared to undertake the custody of the title and trust-deeds of property belonging to the Baptist denomination; and that the meeting commended the advantages thus offered for the safety of those valuable documents to the attention of trustees, deacons, and founders. The Rev. Mr. WEBB, of Tiverton, seconded the motion, the discussion on the subject being adjourned till the following day.

THE PUBLIC DINNER

Took place immediately afterwards in the Corn Exchange, under the presidency of the Mayor, who was supported by a large number of the influential inhabitants of the town. The MAYOR gave "The health of the Queen," which was most loyally responded to. The Rev. B. MILLARD then brought forward the subject of the Jamaica Mission, and appealed to the ministers present for assistance in raising 4,000*l.* to send out four agents for four years to remedy the state of things caused by the migration of the people to the mountains and the disestablishment of the Church. The Rev. C. M. BIRRELL gave the health of the Mayor, which was cordially received. The MAYOR acknowledged the compliment, and, as a member of the Independent body, gave the Baptist Union a cordial welcome. The Rev. J. T. BROWN, after thanking, on behalf of the Union, those friends amongst Churchmen, Independents, Wesleyans, Primitive Methodists, and Unitarians who had received the members of the Union with so much kindness, gave the toast of "The ministers and people of all denominations in Northampton." The Rev. THOMAS ARNOLD (Independent) and Mr. E. RUSH, B.A. (Wesleyan) having spoken in acknowledgment, the company separated.

In the evening the Rev. J. P. CHOWN, of Bradford, preached to a large congregation; and a sermon to the young was preached at Princes-street, by the Rev. JENKIN BROWN, of Birmingham.

EDUCATION OF THE MINISTRY.

On Thursday morning, at seven o'clock, the Rev. Charles Stovel preached to a crowded congregation in Princes-street Chapel. The session of the Union began at eleven o'clock, when

The Rev. Dr. GREEN, of Rawdon College, read a paper on the "Education of the Ministry." After stating that the time must come when the churches would be able to reap the benefits of this long consideration, he urged the value of an educated ministry, arguing in favour of a college education accompanied with religious fervour, in preference to holy zeal, without proper education to guide it. Taking as his standpoint the assertion that theology was a science, a knowledge of which could only be obtained by a devout reflection upon the revelation of God—a special science which must be preceded by a good general education—to be afterwards divided into two branches, religious and technical, as a preliminary to theological study, giving a sketch of the ideal training required at the hands of the student, he criticised the management of the colleges by saying that they had many professors, but they were all in different places doing the same work, the result being that the waste of power was enormous. He pointed out in detail the defects of the system practised at the theological colleges, and as a remedy he recommended the placing of candidates who fell below the standard of education and theological thought in a college of preliminary education which should afterwards fit them for the higher colleges—a second where they could complete their general education and take their degree, previous to passing to the theological college where their educational training for the ministry would be completed. Analysing the advantages that would arise from this method, he suggested the consideration of the subject by a conference which could be called specially for the purpose. It had the sympathy of all their churches; and he advocated the existence of a wider feeling of support to such a general scheme as he had propounded, a common purse, and on some matters a common management. Reminding those present that besides the education which the grace of the Holy Spirit only could give, there was needed, in addition to the theological training of which he had spoken, that special fitting for the ministry which could only be acquired by experience. That experience, he thought, might be acquired by training students while at college for the work of assisting older ministers by engaging them, as far as practicable, in Sunday-school visiting, out-door preaching, and other collateral work of the ministry.

The Rev. HENRY LEONARD moved a vote of thanks to the Rev. Dr. Green for his excellent paper, and that he be respectfully requested to allow it to be printed and circulated under the direction of the committee. He suggested the adoption of some means of training their students for pastoral work before they took the sole ministerial charge of a church. He would have a long vacation, in which the students should be able to help some senior minister in Sunday-school teaching or evangelistic work.

The Rev. GEO. SHORT, in seconding the motion, spoke of the value of an educated ministry. The vote of thanks was carried with applause.

The Rev. Dr. GREEN then moved the following resolution :—

That a copy of the paper be sent to the officers and tutors of all Baptist collegiate institutions in England and Wales with a recommendation from this meeting to consider the possibility of such a readjustment of their plans as may more effectually secure both an adequate preliminary training and a thorough theological education; that a committee, consisting of the presidents of colleges, Mr. Birrell, Mr. M'Laren, Dr. Haycroft, Mr. Gould, Dr. Brock, Dr. Price, Mr. T. Stevenson, Mr. Clifford, Mr. Leonard, Dr. Underhill, be requested to consider the replies that may be received from the several colleges, and to report to this Union at its May session on the advisableness of holding a conference representing both the churches and the colleges upon the whole subject.

This having been seconded, the Rev. Dr. ANGUS said he did not think that their churches and pastors yet saw what a blessed thing an efficient ministry was. What they wanted was a succession of large-hearted and intelligent Christian teachers. And in regard to preaching itself, he pointed out the danger arising from students thinking how they were doing it, when they ought to be thinking of their great message. (Cheers.) The Rev. HENRY VARLEY pointed out the necessity of encouraging young men to enter the ministry, and at the same time, whilst they were in training, to give them an opportunity of exercising their powers. The discussion was continued by Dr. Underhill, the Rev. Dr. Price, and S. R. Pattison, Esq., and the motion was then carried.

THE GOVERNMENT AND RECENT EDUCATIONAL LEGISLATION.

The Rev. J. JENKINS BROWN, of Birmingham, moved the following resolutions in reference to the recent educational legislation of the Government :—

1. That this Union repeats its protest against those clauses of the Elementary Education Act which empower school boards to give religious instruction in rate-supported schools; and emphatically protests against the 25th Clause of the Act, and the attempts of the Education Department to influence school boards in favour of that clause, by which rates levied on the whole community are applied to pay the fees of children attending sectarian schools—a violation of the consciences of the ratepayers, and a vicious form of endowing all religions, which Parliament has already condemned.

2. That this Union calls for the withdrawal of all grants from the Consolidated Fund to sectarian schools; as such grants infringe the rights of conscience, and retard the establishment of a truly national system of education.

3. That this Union emphatically protests against the injustice to Nonconformists perpetrated by the Endowed Schools Commissioners, and sanctioned by the Education Department, in making the clergy of the Establishment, solely by virtue of their clerical office, governors of the schools, as such appointments inflict a new social wrong and are an insult to other religious communities. That this Union protests also against the maner in which the various schemes propose to appoint governors, a mode which, in most cases, deprives the public of the control of their own schools, gives undue ascendancy to one religious communion, and tends to perpetuate the vices of past mismanagement; and this Union appeals to Her Majesty's Government not to sanction any scheme which does not give to the people the control of their own schools, and so to amend the Endowed Schools Act as to secure that the schools be conducted on absolutely unsectarian principles.

4. That this Union respectfully calls upon Her Majesty's Government to fulfil their pledge to deal with the question of University fellowships, and especially to deal with those fellowships to which the condition of taking holy orders, or any other ecclesiastical restrictions, are attached.

5. That this Union tenders its hearty thanks to Messrs. Fawcett and Plunkett for the measure introduced by them into Parliament for the reform of the University of Dublin, by which the honours, and offices, and emoluments of the University would be thrown open to all Her Majesty's subjects, irrespective of denominational distinctions; and pledges itself to resist by all the means in its power, any attempt to give either the elementary or higher education of the Irish people a sectarian character.

The Rev. Mr. BOOTH seconded the resolutions, and the Rev. Mr. SHORT and the Rev. Mr. STURGE (Dartford) also spoke to them. They were carried unanimously amidst loud applause.

The Rev. Dr. BROCK moved that a copy of the foregoing resolutions be forwarded to the Right Hon. W. E. Gladstone, the Right Hon. W. E. Forster, and Mr. Fawcett. This was seconded and also carried unanimously.

On the motion of the Rev. J. J. BROWN, it was resolved that "The Chairman, the Rev. Henry Leonard, M.A., and the Rev. G. Gould, be a deputation from this Union to the National Education League meetings."

THE TEMPERANCE QUESTION.

Mr. MCGREGOR, of Manchester, moved the following resolution :—

That this union, viewing with sorrow and alarm the degraded condition of our population, which is largely the result of intemperance, urges upon the pastors and members of the unitied churches to discountenance the prevalent drinking practices, and expresses its firm conviction that Her Majesty's Government ought at once to pass a law closing the public-houses on the Sunday, and greatly lessening the facilities for the sale of strong drink upon other days in the week. That this meeting would rejoice at the passing of a law recognising the principle that ratepayers should have the power of stopping the liquor traffic in their respective districts.

The first portion of the resolution of the resolution was unanimously adopted; the second was carried with only two dissentients.

It was then unanimously resolved that the Rev. Dr. Thomas, of Pontypool, should be the chairman of the Union for the ensuing year.

The friends afterwards dined together at the Corn Exchange, when a hearty vote of thanks was passed to the Rev. J. T. Brown and the Rev. T. H. Holyoak, with the ladies and gentlemen who had assisted them, for their endeavours to make the meeting of the Union thoroughly successful. From the Corn Exchange another adjournment was made to College-street Chapel, when some routine business was transacted. On the motion of Mr. W. MORGAN, of Birmingham, seconded by the Rev. F. TRESTRAIL, and supported by the Rev. G. GOULD, a resolution was passed condemning the Contagious Diseases Act.

THE EVENING MEETING.

In the evening a sort of final meeting was held in College-street Chapel, under the presidency of the Mayor of Northampton (P. P. Perry, Esq.). The spacious chapel was crowded, and the meeting was one of the best of the session.

The Rev. J. T. BROWN, in the name of the Baptist Union, acknowledged the obligations they were under to other denominations for their ready hospitality on this occasion; and it gave him peculiar pleasure to state that amongst them were to be numbered friends of the Church of England. (Cheers.) He then paid an hearty tribute of respect to the Mayor, whom he introduced to the meeting.

The MAYOR, in a few appropriate sentences, expressed his congratulations to his Baptist friends on the meetings of the week. Good men had hastened forward to give kindly greeting and hospitable welcome to other good men; and Episcopalians, Methodists, Independents, and Unitarians had vied with each other in the effort to make each Baptist

minister or delegate who sought the kindly shelter of their homes, and the genial warmth of their hearts, feel not like "a stranger and a guest," but "like a child at home."

The Rev. T. Wheeless delivered the first address, the subject being "Our Village Work." Amongst other things, he noticed the influence of the Establishment. He said there must be Nonconformity whilst the Establishment was what it was. He said this in no spirit of bitterness, but in sorrow. (Hear, hear.) Speaking of the reasons for Nonconformity, he said they would be obliged to come out so long as the Church continued its connection with the State, and exercised, as it did now, a magisterial authority; while the high offices of the Church were at the disposal of the Minister of the Crown, whoever he might be; while in any sense the cure of souls was put up at an auction to be knocked down to the highest bidder; while children were taught that they were regenerate and made children of God in infancy, contrary to the teaching of the Divine Apostle—"Whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith;" and while, according to her ritual, Church of England ministers had power to refuse to inter such devout women as Elizabeth Fry, but did not refuse to bury, as a Christian, a drunkard who died in a ditch. With regard to the future, he urged that there should be greater economy of labour, especially in large towns—the ministers not only preaching on the Sabbath, but going more frequently amongst their congregations during the week. He concluded with an eloquent peroration on the time when Nonconformity in England shall have done its work, when all members of the Christian Church shall be gathered together in one community, and the high-priestly prayer of the Master shall be answered.

Dr. Price, of Aberdare, took the place of the Rev. W. Walters, of Birmingham, who was to have delivered an address on "The Extension of Home Mission Work." Dr. Price gave an interesting account of the condition of the Baptist churches in Wales, in Ireland, and in America; and, in the course of his address, quoted statistics which showed that, as regards Ireland, a comparison of the census of 1861 with that of 1871 gave a decrease in the ten years to Roman Catholics of 363,322; Episcopalians, 10,062; Presbyterians, 19,830; Methodists, 3,047; Independents, 577; while the Baptists have increased 2,596, their numbers in 1871 being 4,643.

The Rev. Giles Hester, of Sheffield, then addressed the meeting on "The Sunday-School of the Future." He estimated the importance of Sunday-schools to the Christian Church, by comparing her condition without them to that of a mother without a child. He alluded to the Elementary Education Act as supplying the need for a secular education; and, if the Sunday-school of the future was to be more efficient, they would require teachers of a higher order of qualification than they now had—teachers who must be able to get a fair, firm grasp of the truth, and be able also to impart it to their classes. He deprecated the use of catechisms, and, arguing that the Bible was the best text-book for religious teaching, he ably reviewed its character and object. He concluded by speaking of the religious influence of Dr. Watts and Dr. Doddridge, whose examples he urged Sunday-school teachers to follow, if they wished to be what they ought to be—Christians and gentlemen.

The Rev. Arthur Mursell, of London, delivered the concluding address, on "Personal Christian Efforts to reach the Masses." Asserting that the work required great individual effort in all the churches, he analysed the character of the British working man from a secular point of view, and then touched upon some of the barriers to the progress of religion amongst the class generally. While deprecating the closing of public-houses on Sunday, he spoke of the temperance movement as a great power for good in the land—a blessing to many thousands of poor wives and helpless children, whom intemperance had widowed and orphanised—a candle in the cottage which had been for a long time dark. How was the evil of excessive drinking, especially on a Sunday, to be changed? Were they to go to the working man and say they wanted to turn him from a beershop to a working men's club, that they might lock him up in their chapels? A working man did not like to be attended by a religious doctor, but by a human brother. He strongly advocated, as means of gaining the good-will and sympathies of working men, the establishment and encouragement of working men's clubs and working men's trains; and the appointment of ministers to go amongst the poor, not as men of education and refinement, but like the Rev. G. W. M'Cree, to whom he alluded, as carrying a loving Gospel with loving heart to the people. He urged that working men should be properly taken in hand by those who designed to benefit them, either philanthropically or religiously, instead of being quarrelled and fought over. The working man was constantly exhorted to lay hold on the truth, but he heard of so many different sects and sections in the Christian Church, all of whom professed to hold the truth, that the poor fellow became bewildered about it, and buried his head in a beer-can because he could not find it. (Laughter.) The speaker then alluded to the dissensions in individual churches as doing more harm outside the Christian Church than in it, and as standing between the Church and the masses of the people; and having briefly adverted to the pew-rent system, he concluded an eloquent address, by admonishing all Christians with reference to the great question of belief or unbelief not to allow infidels to challenge their belief in Christianity till they themselves had answered the question whether they believed anything at all that could not be demonstrated, since the absolute necessity of belief without demonstration appealed to the common sense of every man in the ordinary affairs of his every-day existence.

The whole of the addresses were listened to with the most profound attention by a crowded audience, and were frequently and heartily applauded. The session then concluded by a vote of thanks, on the proposition of the Rev. J. T. Brown, being cordially passed to the ladies for decorating the Exchange, and for all the assistance they had rendered at the tea-tables and elsewhere; and to the Mayor for presiding at the concluding meeting.

The Mayor acknowledged the compliment, and the hymn, "From all that dwell below the skies," having been sung, the autumnal session of the Baptist Union for 1871 reached its termination.

On Wednesday evening an evangelistic service was held by the Rev. John Bloomfield (Gloucester), in Grafton-street Chapel; and on Thursday evening in three places of worship in the town; by the Rev. Henry Varley (London), at the Town Hall; by Rev. Archibald G. Brown (London), at Commercial-street Chapel; and by the Rev. F. W. Medhurst (of Landport), at the Iron Church, near Wellingborough road.

NEW COURT CHAPEL, TOLLINGTON PARK.

It may be recollected that the space lately occupied by New Court Chapel, Carey-street, Lincoln's-inn-fields, being required for the erection of the new law courts, the trustees were compelled to remove. The money obtained in compensation was deposited in the Court of Chancery till some suitable site could be obtained, where the intentions of the trust could be carried out. Endeavours to procure land in the immediate vicinity having been unsuccessful, the attention of the trustees was directed to Finsbury-park by a number of gentlemen residing in that locality. Assured of hearty and energetic co-operation, the trustees arranged for the purchase of a plot of freehold land in Tollington-park, at a cost of 1,560*l.*, and on this site a large chapel has been erected. The new building is a handsome structure in the Corinthian style of architecture. It is designed to accommodate about 1,000 persons, exclusive of free seats. On the basement level is a lofty schoolroom, the whole size of the chapel, and with all the windows above ground. The cost, exclusive of the site, has been about 10,000*l.*, and the whole work has been most creditably carried out by Messrs. Dove Brothers, under the superintendence of Messrs. Charles G. Searle and Son, Bloomsbury.

The opening services commenced on Thursday last; the weather was most unfavourable, but the body of the chapel was well filled. Amongst those present were the Revs. T. Binney, J. C. Harrison, Dr. Raleigh, C. Dukes, J. Kennedy, J. C. Geikie, P. J. Turquand, F. Tucker, E. White, T. W. Aveling, J. Grigsby, Arthur Hall, J. W. K. Lea, J. B. Pike, W. Roberts, Messrs. H. Mason (senior trustee), B. R. Thompson, H. Woodcock, W. Haberdsine, J. P. Gordon, George Williams, T. Sprague, W. Trounce, &c.

The first prayer was offered by the Rev. T. Binney. Mr. Harrison having read passages of Holy Scripture appropriate to the occasion offered the dedicatory prayer. The sermon was preached by Dr. Raleigh, the text being, "Having many things to write unto you, I would not write with paper and ink; but I trust to come unto you, and speak face to face, that our joy may be full." The sermon was a masterly exposition of the entire scope of the teaching of St. John, the preacher believing that the age in which we lived was in many respects similar to that in which the beloved disciple lived and laboured, and that the truth he taught is the truth which we are to teach and believe. He taught, and we are to teach and believe, that God is Light and in Him is no darkness at all. He taught, and we are to teach and believe, that God is love. He taught, and we are to teach and believe, that God was manifest in the flesh in the incarnation of His Son Jesus Christ. He taught, and we are to teach and believe, that Jesus Christ was the propitiation for our sins, and not for ours only, but also for the sins of the whole world. He taught that everyone who is pardoned is also purified; that true brotherliness springs out of Christian faith, and that there was a great future before the forgiven and purified man in which he would find fullness of joy.

Mr. George Williams (St. Paul's-churchyard) presided at the luncheon, and when the toast of the Queen had been duly honoured, said that, he could do no other than, from the bottom of his heart, thank Dr. Raleigh for his most admirable sermon. He was glad to have the opportunity of thanking all ministers present for the immense amount of good they were doing. It was not often that the laity had the opportunity to express their obligations to the faithful and true ministers of Christ.

Dr. Raleigh said that he reckoned it an auspicious omen that on a morning when the rain was coming down in torrents such a congregation should have been gathered. Noticing Mr. Williams' remark, he said that ministers deeply felt and appreciated the sympathy of their people; ministers might have money, but they wanted something more than that; and it was like the dew of Hermon when the Lord's people told them that they were trying to do well.

The Rev. T. Binney said that he was very glad to have the opportunity of being present on this occasion. He greatly respected Mr. Mason and other friends who had succeeded in erecting the noble building in which they had just been worshipping. His recollections of New-court Chapel went back as far as 1818, "When," said Mr. Binney, "many of you were not born, nor your fathers or mothers." He first met Dr. Winter at the ordination of Mr. George Brown, and this was his first introduction to the South London ministers, when he came as a raw lad from the country. At his settlement, Dr. Winter took part in the service; and, more than once, Mr. Binney had preached in the old dingy chapel in Carey-street. That building was a monument of the time when Nonconformists were glad to hide their heads in any hole or corner that presented a hiding-place; very beautiful it was to see the handsome place of worship that had taken the place of that. Another reminiscence occurred to him. He remembered John Clayton saying that he went down to Newbury to be assistant to Dr. Winter. Clayton heard the Doctor preach, and, doubtless, was much encouraged by hearing him say, "I am going to preach this morning a sermon that I hope will be a model for our young friend here." Mr. Binney said he had many, very many, pleasant associations with the friends connected with the old chapel; he sincerely hoped that the glory of the second house would be greater than the first.

The Rev. J. C. Harrison expressed the hope that the church would exercise the most anxious care in the choice of a pastor. He implored them to get rid of false notions of success—a taking preacher, sensational sermons, and the like. Let them as they believed in the power of prayer—and this was no mere pulpit phrase—ask God to send them a good man whose life would be more eloquent than any sermon that was ever preached. It was his conviction that they wanted a teaching ministry. He gave some very pleasant reminiscences of a recent tour in Switzerland, directing special attention to the thoroughness of the sermons he had heard—none of your quarter of an hour's sentimentalising, but a good hour's flow of speech which had taken many hours of earnest thought to prepare. One thing particularly impressed him, that no one entered a place of worship after the service had once began.

The Rev. E. White said the thought which was uppermost in his mind in seeing this new building, and thinking of the old one, was that the influence of men's lives live longer than the men themselves. This place of worship connected them with the past; but it was the past which had called it into being. A good man's life was at the root of their undertaking. Dr. Merle D'Aubigné once said, not very wisely, that Nonconformists had no past. The best answer to this was Dr. Stoughton's noble book. That book should be known throughout the length and breadth of the land. For its depth of research, for its accuracy in detail, and for its genuine Catholicity, it was beyond all praise. Had it been written by a Churchman, it would have been read, he supposed; but Dissenters did not support their own literature. By all means let them get Dr. Stoughton's book; if they could not afford the four vols., let them get them from Mudie.

Mr. Mason gave an interesting account of the work done in the old chapel under the successive pastorates of Dr. Winter, Robert Ainslie, Mr. Smith (Wisbech), and W. H. Draper. He also read letters of hearty sympathy from Rev. J. Corbin, and Rev. Mr. Lee, vicar of St. Marks. Finally, he said, they wanted about 3,000*l.* to be out of debt. Mr. Patrick, Mr. Rowland (Henley), and Mr. Searle, the architect, having delivered brief speeches, the luncheon terminated with a cordial vote of thanks to the chairman.

In the evening Rev. Dr. H. Allon preached an eloquent sermon on the transfiguration of Moses. The principal points illustrated and enforced were that Moses prepared for this fresh and higher revelation of God by special sacrifices; that he attained to his highest spiritual intercourse with God through the magnanimity and self-sacrifice of his own spirit; and that he sought a higher revelation of God for his encourgement and strength in practical duty.

On Sunday last the opening services were continued, when the Rev. A. Hannay preached in the morning, and the Rev. John Kennedy in the evening. Collections were made at the close of each service. Mr. George Williams gave 50*l.*, and Messrs. Dove Brothers, 10*l.*

RETIREMENT OF THE REV. JOHN CORBIN.

On Wednesday evening, Sept. 27, a meeting, of a deeply interesting character, was held in the schoolroom attached to Park Chapel, Hornsey, for the purpose of presenting a testimonial to the Rev. John Corbin, who had for fifteen years been the beloved pastor of the church therein assembling; but who now, through failure of health, found it necessary to resign his pastorate. Mr. Corbin has been the only minister of this church; for he came soon after its first formation, and has continued most earnestly and faithfully to watch over its interests ever since, having had the pleasure of seeing its members increase from thirty-six to over 200; and the chapel itself twice enlarged, to accommodate the increasing number of his hearers.

On Sunday, Sept. 24, two farewell sermons were preached by Mr. Corbin, and a general spirit of fervour and earnestness pervaded the whole of the services both to minister and people, the day being

one not soon to be forgotten. On the following Wednesday, notwithstanding the inclemency of the weather, the schoolroom was crowded with past and present friends of the cause, desirous of expressing their esteem and regard to their retiring pastor, and their deep sympathy with him under his present trying circumstances.

The Rev. Alexander Hannay presided, and several other ministers were present and took part in the proceedings, though, on account of the evening being that of the monthly church-meeting in most of the neighbouring churches, many ministerial friends, who would have wished to have attended the meeting, were prevented doing so. The engagements of the evening were commenced with singing, and prayer offered by Dr. GEIKIE. The CHAIRMAN then, in a short speech, expressed his warm affection towards the retiring pastor of Park Chapel, and his assurance that, in his (Mr. Hannay's) representative character, as Secretary of the Congregational Union, he was but expressing the unanimous regard and esteem cherished towards Mr. Corbin by all the ministers of the denomination who were in any degree acquainted with him.

Three gentlemen (Mr. Bedells, Mr. W. Hazell, and Mr. Geard), next spoke on behalf of the church and congregation, and bore witness to the universal regard in which Mr. Corbin's character and labours were held; to his noble life and unspotted character; to his eminent diligence and business abilities; and to the benefits and blessing which his whole career, both in and out of the pulpit, had conferred upon all within the reach of his influence. Mr. Bedells spoke of the extreme reluctance with which the church could be brought to entertain the idea of accepting their pastor's resignation, but that how at last, feeling there was no alternative, they regarded it as the will of God that they must allow him to retire from the active position which he had so long and satisfactorily filled.

Mr. HENRY SMITH, on behalf of the teachers of the Sunday-school, begged to thank Mr. Corbin for the counsel and help which he had ever been ready to afford to them in their work, and to express their earnest prayer that in his comparative retirement he might feel the joy of reflecting upon the good done by his past labours. Dr. Ferguson, Mr. Henry Wright, and Mr. John Clapham, as representatives of the clerical and lay members of the Congregational body, gave utterance to similar expressions of esteem. Mr. Wright called special attention to Mr. Corbin's exertions as secretary to the Bicentenary Fund of 1862, the success of which was largely owing to his energetic labours.

H. FLOWERS, Esq., as an old inhabitant of Hornsey, and a member of the Established Church, bore the strongest witness to the regard in which the late pastor of Park Chapel was held by his neighbours of all denominations.

The presentation of the testimonials then took place; Mr. Thomson, on behalf of the subscribers, handing to Mr. Corbin a cheque for 1,150*l.*, together with a most cordial and admirably worded address, written and illuminated on vellum, and bound in morocco. He stated that the subscription list was not finally closed; several amounts which were expected not having yet been received. John Drew, Esq., of Haringay Park, treasurer of the fund, will be happy to receive any additional subscriptions.

Mr. HAZELL, on behalf of the ladies of the congregation, next requested Mrs. Corbin to accept, as a token of their affection, a walnut wood davenport, and a handsome clock under glass case.

The Rev. JOHN CORBIN, on rising to respond to the presentation and to the speeches of the evening, was most cordially received. He proceeded to say that, though he felt himself quite undeserving of all the kind things which had been said of him that night, yet he could not but be most deeply grateful to God, that His grace had enabled him so to act and live as in any degree to have caused his friends to entertain for him the feelings they had expressed. The presents to Mrs. Corbin he accepted most gratefully and joyfully, because he felt that to her whatever success had crowned his labours was largely owing. As regarded the noble and munificent offering to himself, he could only say that it was an harmonious ending to a most generous and consistent whole; the uniform kindness and liberality he had received during his pastorate being now brought to a climax by this spontaneous and large-hearted gift; and he could but accept it most thankfully and lovingly. Mr. Corbin then expressed his deep appreciation of the services of his friends the deacons of the church, with whom not the slightest disagreement had ever arisen; and his indebtedness to the retired ministers who had been members of his congregation, as well as to those of neighbouring churches, for their brotherly co-operation. He thanked the members of the church and congregation for the patience and forbearance which they had displayed during his times of weakness of the last few years; and concluded with an earnest appeal to them to continue united and loving, closing with the words, "Keep together; love one another; God bless you!"

The interesting proceedings of the meeting were brought to a close by prayer offered by the Rev. J. Viney.

The *Record* announces the death of the authoress of the well-known hymns, "Just as I am," "My God, my Father, while I stray." She was sister of the author of "Horæ Apocalypticæ," and of the Rev. Henry Elliott, and was related on her mother's side to the Venn family.

The Rev. Thomas Vasey, a distinguished Wesleyan minister, died at Harrogate early on Saturday morning. Mr. Vasey occupied an eminent position in the ranks of the Wesleyan ministry, and would have been elected to the presidential chair at the last conference had his health permitted. As it was, in consequence of failing health, Mr. Vasey's name was withdrawn from the candidature, and a year's rest was allowed him by the conference. His latest appointment was chairman of the Newcastle district, and a considerable revival of religion took place in the Methodist churches during the period of his residence in that district.

LAMBETH BATHS WINTER MEETINGS.—Arrangements are in progress for carrying out the tenth series of these interesting gatherings for working people, under the auspices of the Rev. G. M. Murphy and the deacons of the Borough-road Congregational Church. Mr. Samuel Morley, M.P., as heretofore pays the rent of the building, and will preside at the opening festival, being supported by the members for the borough and other influential friends.

CAMBERWELL IRON CONGREGATIONAL CHURCH.—The iron building lately used by the congregation of the Rouel-road (Bermondsey) Congregational church has been re-erected in St. George's-road, Camberwell, and was opened on Tuesday last by the Rev. Dr. Allon, of Islington. The pulpit is to be supplied by neighbouring ministers for a time, until a congregation is gathered, the general arrangements being undertaken by the friends of Marlborough Chapel, Old Kent-road, in conjunction with the Surrey Congregational Union.

THE FREE METHODISTS.—In the address of the Annual Assembly of the United Methodist Free Churches to the churches at home and abroad, just published, the connexional decrease of the last year is referred to:—"It is a matter for very serious consideration, that after all the efforts which have been put forth by our churches during the past year there should not have been a sufficient ingathering of souls into fellowship with us to fill up the ranks which have been broken. The number which has been added to the churches during the year is small, considering the agencies which have been employed. Ought not this to be the subject of individual reflection?"

DUXFORD, CAMBS.—A new Independent Chapel has been erected at Hinxton, one of the village stations connected with the church at Duxford, and was opened for worship on Tuesday last week. Proceedings commenced with a bazaar, which was open from twelve to five o'clock. Tea was provided in a spacious building on the premises of Mr. Harvey. At six o'clock a short dedicatory service was conducted by the Revs. W. Cuthbertson, of Bishop's Stortford, J. M'Clune Uffen, of Sawston, and W. Field, M.A., of Duxford. A large public meeting followed, at which the chair was taken by J. Harvey, Esq., of Bishop Stortford, and interesting addresses were delivered by the Baptist ministers of Shelford and Harston. The meetings were attended by about 400 persons; and the chapel, which has cost more than 400*l.*, is free from debt.

YORK.—A very interesting social meeting of the congregation assembling in Salem Chapel, York, was held last week, to welcome the Rev. John Hunter, late of Spring-hill College, Birmingham, as the successor of the Rev. J. Parsons, who retired from the pastorate at Salem nearly a year ago. Mr. Hunter's appointment took place a few months since. The large room in which the meeting was held was beautifully decorated. Mr. Hunter presided, and delivered an appropriate address. The Lord Mayor of York made some observations, in the course of which he said that they had been enabled to secure for themselves one, he believed, possessed of the qualifications, both spiritually and intellectually, which would enable him rightly and efficiently to take the place of their late pastor. Mr. Hunter will at once enter upon his duties at York.

CONGREGATIONAL UNION OF ENGLAND AND WALES.—On Monday next this body will pay its second visit to the Principality, and assemble for their autumnal deliberations at Swansea. Their last visit to Wales was to Aberdare in 1859, since which time the union has grown considerably, both in numbers and importance. The Rev. Thomas Jones, as chairman, will deliver the opening address; the Rev. R. W. Dale, of Birmingham, will preach the opening sermon to the union The programme of the proceedings will be found in our advertising columns. Dr. Pressensé is said to be too fatigued to attend the session. An invitation has been received from the churches of Nottingham, asking the union to hold its autumnal meeting in 1872 in that town.

THE LATE REV. THOMAS PHILLIPS.—We have to record the death of the Rev. Thomas Phillips, formerly of Earl's Barton, Northamptonshire, and Lichfield, Staffordshire, on Saturday last, at his residence, South Hackney. At the time of his death he held the position of pastor of Grove-st. Chapel, where he was surrounded by many warm and sympathising friends, whom he had gained by his ever cheerful and genial disposition. He was principal organising agent of the National Temperance League; also secretary of the Anti-Slavery Society, in which latter capacity he did much to cast light on the true character of the Queensland traffic in South Sea Islanders. He was also one of the leading workers of the Freedman's Aid Association, and a prominent member of the Peace Society. He was sixty-one years of age at the time of his death, which was accelerated by the large amount of overwork he imposed upon himself.

ARMAGH, IRELAND.—Mr. E. H. Reynolds (late of the Western College), who accepted the pastorate of the Congregational Church in the above city in January last, was recognised on Friday, Sept. 22nd. The Scriptures were read by the Rev. A. Armstrong, and the questions asked by the Rev. A. M. Morrison, of Belfast. The Rev. Duncan Fletcher, of Moy, offered the recognition prayer, and the Rev. Robert Sewell, of Londonderry, gave the charge to the minister. A discourse on Congregational Church principles was delivered by the Rev. W. Tarbotton, of London, and the sermon to the people preached by the Rev. John White, of Belfast, chairman of the Congregational Union of Ireland. A public tea was held at half-past five o'clock in the Lecture-room of the First Presbyterian Church, when congratulatory addresses were delivered by ministers of the Episcopalian, Presbyterian, and Independent churches.

APPRENTICESHIP SOCIETY.—The biennial meeting of the Society for assisting to Apprentice the Children of Dissenting Ministers was held at 18, North-Street, Finsbury, on Tuesday, September 26. James Scrutton, Esq., in the chair. Prayer was offered by the Rev. J. H. Wilson. Letters were read from Mr. Alderman Challis, the treasurer; the Rev. T. Binney, the Rev. Dr. Spence, Mr. H. Bateman, &c., expressing their regret at being unable to attend. The report of the society's proceedings for the past two years was read by the Rev. I. Vale Mummery, the honorary secretary, which stated that thirty-two candidates had been elected to the benefit of the institution, and the sum of 576*l.* 10*s.* voted towards their apprenticeship expenses. The report also stated that since the society was established in 1829 it had assisted to apprentice 440 candidates at an aggregate outlay of 72*l.* 12*s.* 10*d.* Very decided testimony was borne by letters which were read to the value of the society which renders such important aid to the children of our less affluent ministers. The Revs. W. Tyler, W. Beare, J. W. Wilson, J. Poulter, Messrs. W. W. Kilpin, J. Frost, J. Newling, and others, took part in the proceedings of the day.

SUNDAY SERVICES AT THE AGRICULTURAL HALL.—The fourth year of the afternoon services instituted at the Agricultural Hall, Islington, was commenced on Sunday last, when, notwithstanding the heavy thunder-showers that fell, the great concert room, estimated to hold from two to three thousand persons, was filled to overflowing, even the passages being crowded. A considerable number of working men were present, though the bulk of the congregation wore very much the aspect of regular church and chapel goers. The Rev. Thain Davidson, in a statement called forth by the occasion of its being the anniversary, referred at some length to a conference of working men which had been held a few years ago, for the purpose of discovering the nature of the objections entertained by so many of their number to attendance at places of worship; and, dealing with these objections *seriatim*, showed that they were fully met and disposed of by such a service as this. Referring to the great difficulty of persuading the roughs and costermonger class to attend a religious meeting, Mr. Davidson earnestly urged his hearers to do their utmost to bring them in; and pointing to the catholicity of the movement, mentioned that during the past year he had received the cordial assistance of clergymen of the Established Church, Wesleyans, Independents, Presbyterians, Baptists, Primitive Methodists, and Quakers, not to enumerate various laymen, from the Earl of Shaftesbury to Ned Wright. It was stated, as evidence of the large number of persons who attend the hall on Sundays, that upwards of 13,000 copies of the Agricultural Hall Hymn-Book had been sold, besides those which had been given gratuitously. Mr. Davidson's statement was followed by an address from the Rev. Robert Maguire, vicar of Clerkenwell. The service was concluded in little more than an hour.

NEW COLLEGE, LONDON.—On Friday evening last, amidst torrents of rain that doubtless kept many away, New College opened its new session with about fifty students. Tea and coffee were served, and for an hour or so old friends of the institution had an opportunity for a pleasant chat about past, present, and future. Friday evening, amongst ministers at least, can never we suppose be made popular—it is too near to Sunday—and so the two reasons stated will probably account for the fact that there were not more than half a dozen ministers to support the chair. Reached as it may be by cabs, omnibuses, and railway, any time under an hour, this ought not to be. No doubt it would have been a pleasure to the council to have seen hundreds of old students—whatever the weather and distance—coming from all parts of the country, to show their fond remembrance of the place which has made them for life. Mr. Binney, the president of the council, was unavoidably absent—his son, with his wife and three children, being about to set sail on the following morning for Australia. The tutors of the college, Dr. Halley, Rev. J. Godwin, Professors Newth and Nenner, were supported by the Revs. Dr. Stoughton, Mr. Lyon, Mr. M'Gregor, and Mr. C. E. Mudie, &c. Dr. Stoughton having offered prayer, Professor Nenner delivered the introductory lecture customary on the opening of a new session. His subject was not an easy one, but he was thoroughly master of it—"The Poetry of the Bible." The old pupil of Gesenius was as misty and as thorough, as direct and indirect as his great master. There were criticisms of Lowth—we had almost written scathing denunciations upon Lowth—which made

many smile. In illustration of the poetry of the Old Testament, he gave a new translation of Deborah's Song, which made us wish that Mr. Nenner had a place in the Jerusalem Chamber amongst our revisionists. Towards the close of his able lecture Mr. Nenner expressed his regret that in the present day true poets had no chance compared with sensational novelists, and that the latter were more patronised by librarians—he was bold enough to say this though he saw Mr. Mudie present—than the former. Mr. Mudie very pleasantly moved a vote of thanks to Mr. Nenner for his admirable lecture. For his own part he could say, that if he could only get poetry—what they all seemed to mean by poetry—he would rather have it on his shelves than any amount of novels; and he believed, from not a very limited experience, the public were of his opinion. The Rev. Mr. M'Gregor seconded the vote of thanks, and Dr. Halley having made two or three formal announcements in reference to the new session, the proceedings terminated.

Correspondence.

BORROWED SERMONS.

To the Editor of the Nonconformist.

Sir,—In all humility, and with great deference to the class of readers it is likely to obtain, I ask your indulgence for the insertion of this short letter. Your correspondents all condemn the minister who preaches other men's sermons. Of course no reproof can be too strong for the preacher who tries to pass off a borrowed sermon as his own production; but, I ask, is it reasonable to expect a minister of average attainments to stand up before the same congregation year after year, and preach two, or probably three, sermons a week, of the orthodox fifty minutes' duration, which can be heard with pleasure and profit by an intelligent congregation?

If there be any means of raising the ministry to this pitch, let no exertion be spared to attain such a result; but till that time why should a man be prohibited by custom from reading a good sermon if at the same time he honestly tells his hearers to whom he is indebted for it? My own case is, I know, a common one. I live in a country town, and attend the ministry of a very good man, for whom I have the highest respect. He has a good voice and delivery, but is not a great reader, and his sermons, although unmistakably original, are certainly not a success, and I often think are anything but a source of satisfaction to himself. The string of common-place remarks I am obliged to listen to have a soporific effect upon me, and it requ es all my ingenuity to devise means of keeping awake. I know that this suggestion will call forth the righteous indignation of some good people of a different way of thinking, but feel sure that many fellow-sufferers will concur in the remarks of

Yours obediently,
A JUNIOR NONCON.

September 30, 1871.

THE NATIONAL ASSOCIATION FOR PROMOTING AMENDMENT IN THE LAWS RELATING TO THE LIQUOR TRAFFIC.

To the Editor of the Nonconformist.

Sir,—As some misapprehension appears to exist regarding future legislation on the Licensing Laws, I beg to enclose a copy of an outline of a bill prepared by this association in 1869. Its introduction to Parliament was withheld in deference to the promised Government action, but will be brought before the House of Commons early in the ensuing session.

I am, Sir, yours obediently,
W. R. SELWAY,
Vice-Chairman.

Offices, 6, Adam-street, Adelphi (W.C.),
Sept. 27, 1871.

OUTLINE OF BILL OF THE ASSOCIATION.

This bill was drafted in 1869, in accordance with the resolutions passed at the Conference of Temperance and Social Reformers, held at the rooms of the Society of Arts, June 7 and 8, 1869; its general provisions further settled at meetings of delegates, held May, 1871, from the following temperance societies:—The United Kingdom Alliance, License Amendment League, Central Sunday Closing Association, National Temperance League, British Temperance League, British Temperance League, Western Temperance League, Devon and Cornwall Temperance League, Dorset County Temperance Association, Wrexham District Temperance League, the United Kingdom Band of Hope Union, the Social Working Men's Club Association, and the Church of England Temperance Reformation Society. It was withheld from Parliament in view of the promised action of the Home Secretary, and now, with some amendments adopted from Mr. Bruce's late bill, is intended to be laid before Parliament in the next session.

I. The control in the issue and regulation of licences to be vested in the ratepayers of each locality. This control to be exercised by means of licensing boards, to be elected by the ratepayers.

II. Houses to be reduced in the manner following:—1. Licences to be absolutely forfeited on second (or third) conviction. 2. Beerhouse licence to expire with the vacation of the existing personal licence, from death, insolvency, or any other cause. 3. Licensing Board to determine how many licences shall be issued, or renewed; maximum limit to be fixed by the bill. (Mr. Bruce's scale: One house to 1,000 in some localities; one to a smaller number in others.) 4. Mode of reduction (in addition to the above self-acting provisions): Voluntary sale or compulsory purchase of existing interests.

III. Board to impose a licence rental, in addition to the Excise licence, of not less than per cent. on the remaining houses. The expenses of the board to be a first charge upon such rental; the remainder to be capitalised, and applied to the compensation of deprived licence-holders.

IV. Fresh licences to be tendered for by public competion. The basis of tender to be advance on the licence rental as fixed by the board.

V. The "Licensed Victualler's" licence to be the only legal retail licence.

VI. Rateable value of houses to be increased each year till 1876, in proportion to the population. 24*l.* to be the ultimate lowest value, when the population is 2,500 and under; 33*l.* when the population is 10,000 and under; 44*l.* when above 10,000 and not exceeding 30,000*l.*; 52*l.* when it exceeds 30,000.

VII. No licensed house to have any connection with music-halls, dancing saloons, casinoes, &c.; but local board to have power to grant special licences for music or dancing.

VIII. Licensed houses to be closed on Sunday, Christmas Day, Good Friday, &c., except for two hours in the middle of the day and for two hours in the evening; to be open then for the sale of beer only, not to be drunk on the premises. Local boards to have the power, when demanded by the ratepayers, of closing the houses altogether on Sunday. To be closed on ordinary days from eleven p.m. to seven a.m. in London; from ten p.m. to seven a.m. in the country. Local boards to have power, when demanded by the locality, of still further shortening the hours of sale, or, in exceptional cases, of extending them; such exceptions having been approved by the Secretary of State.

IX. Board to appoint clerk and inspector. Clerk to conduct prosecutions under the Act, before the magistrates; inspector to visit houses, lay informations, and report all cases of conviction to the board.

X. Adulteration of drinks (to be tested by the officers of Excise at instance of inspectors); selling to intoxicated persons or permitting intoxication on the premises; harbouring disorderly persons, prostitutes, &c.; selling to young persons under fifteen years of age; permitting gambling, card-playing, betting, or raffling; keeping open at unlawful hours; employing as barmaids or waitresses young females under the age of eighteen; selling in unlicensed houses.

XI. Debts incurred by the purchase of intoxicating liquors (drunk on the premises) not to be recoverable at law.

WORKMEN'S PEACE ASSOCIATION.

To the Editor of the Nonconformist.

Sir,—In a leader last week on "International Arbitration" you attributed to the Workmen's Peace Association a document of which they are not the authors. The report to which you allude, which expressly leaves undetermined the question how the decisions of the court are to be enforced, emanated from a committee of the Social Science Congress. As to "the crucial question" itself, it must be ever remembered that side by side with the plan of international arbitration we advocate "a large mutual and simultaneous reduction in national armaments, with a view to their entire abolition." The probability of a decree of the court being defied by a nation unprepared for war is not to be measured by the probability of such an occurrence when every nation is armed to the teeth. I do not now wish to discuss the question at length; our association will take care to do that in all the great towns of the kingdom during the coming winter.

May I ask the many readers of the *Nonconformist* throughout the country who sympathise with our views to afford us their co-operation and help, by giving all the publicity they can to our meetings as occasions may arise?

I am, Sir, yours, &c.,
HOWARD EVANS.

P.S.—I enclose copy of our address and plan.
9, Buckingham-street, W.C., Oct. 2, 1871.

Court, Official, and Personal News.

The Queen was able to go out on Friday, accompanied by Princess Louis of Hesse and Princess Beatrice. It is stated that Her Majesty is much better and is improving favourably.

The Princess of Wales arrived at Abergeldie Castle on Saturday afternoon.

The *Calcutta Englishman* hears that amongst the distinguished visitors who will honour India with their presence during the ensuing cold season will be His Royal Highness Prince Arthur, who will be the guest of His Excellency Lord Mayo.

The *Gaulois*, a very untrustworthy authority, mentions a project of marriage between Prince Arthur of England and Princess Thyra of Denmark as being almost definitely concluded. The Princess, it says, will meet the Prince in Germany on her return to Denmark, being now with the Queen of that country, her mother, at Athens.

A Cabinet Council has been summoned for the 21st inst. at the official residence of the Premier.

Earl Granville will preside at the opening of the New Reform Club of Manchester on October 19.

In returning to Rochdale from his long visit to the north, the Right Hon. John Bright on Friday stayed a short time at York, and had an interview with Mr. Leeman, Lord Mayor of the city, and one of its Parliamentary representatives. Mr. Bright, it is stated, appeared much improved in health. He is now in the Isle of Wight.

It is said that Government intends to run the risk of losing another Irish county by appointing Sir Patrick O'Brien, M.P. for King's County, to the office of Clerk of the Hanaper, in room of Mr. Cusack, who is to be made a Church Temporalities Commissioner, as Mr. Gladstone finds that the Act requires him to fill up the vacancy caused by the death of Mr. Hamilton.

It is understood that the Financial Secretaryship to the War Office will not be filled up till the next meeting of the Cabinet in November. The *Observer* states that the name of Mr. Mundella has been mentioned in connection with this vacancy.

Mr. Homersham Cox has been appointed by the Lord Chancellor to succeed Serjeant Atkinson as a county court judge in Wales. Mr. Cox was called to the bar in 1851, and is the author of "The Institutions of the English Government," and other works on constitutional law and history.

The *Army and Navy Gazette* says that if we deduct the cost of maintenance and transport from the total expenditure necessitated by our autumn field exercises, the demands on the Exchequer will not exceed 100,000*l.*

Mr. George Traill, for many years M.P. for the county of Caithness, died on Saturday at the age of eighty.

The visit of Chung How, the Chinese Envoy, to London was, says the *Pall Mall Gazette*, of short duration, and was marked by a no more exciting incident than a visit to the Kensington Exhibition. Only a few days after his arrival he most unexpected announced to his foreign *attachés* his intention of immediately returning to China, and gave directions that the members of the mission who had been left behind in Paris should instantly follow him to Liverpool, from which port he embarked for America *en route* for his native shores. The probable cause of this sudden movement is not far to seek, and in all likelihood arose from the refusal on M. Thiers' part to receive him—a circumstance which was mentioned in these columns a short time since. On meeting with this unexpected rebuff he doubtless wrote to his Government for instructions how to act, and his subsequent sudden departure discloses the nature of the reply he received from Pekin.

MR. FORSTER ON EDUCATION.

The Right Hon. W. E. Forster, M.P., opened the New Bradford Mechanics' Institute on Monday, the foundation-stone of which was laid by Lord Houghton. It is a very fine building, admirably adapted for the purpose. The total cost, including 12,500*l.* for the site, is 32,500*l.* The opening ceremony commenced about half-past twelve, and took place in the hall of the new institute. The room is calculated to accommodate 1,250 persons, and it was quite filled, many persons having been unable to obtain admission. Mr. Alderman Law, one of the vice-presidents, was in the chair, in the absence of the Rev. Dr. Campbell, the president, who is now in America. He was accompanied to the platform by the Bishop of Exeter, Mr. Forster, M.P., Mr. Miall, M.P., Mr. Illingworth, M.P., Sir Titus Salt, Bart., Mr. Isaac Holden, the Rev. Dr. Ryan, Canon Motley, the Rev. Dr. Fraser, the Rev. J. P. Chown, &c., &c.

Mr. Forster, after a few introductory remarks, said that it had been his fate for the last two or three years to be put somewhat in the forefront of the battle with the ignorance of the country, and he had feared and respected his enemy more and more every day, because of seeing his strength. The ignorance of the country was really a fearful and mighty enemy. It threatens the individuals and threatens the State with great danger, and feeling, as he did, that however we fight against him he is still very powerful, he was most anxious to make use of all the forces that he possibly could against him. Mr. Forster continued—

But we have much work to do yet. There is no rest in fighting this enemy of ignorance; and if you will allow me, I will just point out three or four principal directions in which it seems to me that those who care about increasing the real education of the country, and diminishing ignorance, can bestir themselves with advantage. I am not so much talking about the making of laws as the carrying out of laws. We have legislated a good deal upon education during these last two or three years. As you all know, we have passed a measure which we trust will give provision for elementary education throughout the country. We began to reform the secondary schools, the old grammar schools, and I am glad to find that that reform has reached Bradford, and I trust your old grammar school is put upon such a reformed system for the future that it will be really worthy of the town. (Hear, hear.) We are also going up from elementary education through grammar schools or secondary schools to higher education. We have now made the Universities national—(Hear, hear)—therefore we may say, as regards the three great divisions of education, the Legislature has attempted to perform its duty, and to make laws to meet the differences of the case, and therefore I say it is not so much a fresh law that I am looking to as it is the working of these laws, and the voluntary effort to supplement these laws. I by no means mean to say that the Acts which are passed, and with which I have had something to do, can be considered final Acts; finality is not a feature of the English Legislature in this age of progress. On the other hand, having had something to do with those Acts, I think I may fairly claim this demand—that every amendment that is proposed shall not only be duly considered by those who propose it, but a fair trial should be given to the Acts before they are changed, and that that thorough trial should not be merely a theoretical trial, not merely a trial of debating how it would work, but it shall be a practical trial to see how it really does work. At the same time I shall not, I trust, be unprepared to meet and consider most fairly any amendment that might be suggested.

Secondary education, Mr. Forster went on to

say, would have to be somewhat changed; for hitherto it had not met the real wants of the country. The old grammar schools were formed almost entirely upon the advantage that Latin and Greek well taught gave to the boys. They now found that they could not do with the small amount of knowledge that was given by Latin and Greek, but that they must have a knowledge of modern languages, and know something of the rudiments of science. Not that they would ever get rid of Latin or Greek. These would always remain the ornaments of education, which polished scholars felt could not be—and Latin especially—dispensed with. But when men said it was impossible to have this kind of education without a knowledge of Latin or Greek, his reply was, how did the old Romans or Greeks make their languages, which had been the glory of the world ever since they lived, when they had no dead languages by which their brains could be trained? Mr. Forster said there was another point in regard to secondary education, on which he would say one word. There was no doubt that so far as elementary schools were concerned, one great difficulty with which they had to contend was the very short time during which children went to school. But he thought the same difficulty extended in the opposite way, and applied to the highest education. A young man is very often twenty-three before he is able to take his degree, but he (Mr. Forster) believed that if the universities were to keep their position, not merely as the schools for the training of scholars, but as the highest schools for sending out young men to fight the battle of life, they must be prepared to let a young man begin the battle when he begins his manhood—that is to say, when he becomes one-and-twenty; for they would find that a large proportion of people cannot afford to keep their children longer without attempting to earn their living than that age; and they would also find that whatever be the advantages of university education, yet that there also advantages in being engaged in the actual business of life. With respect to the Endowed Schools Commission, Mr. Forster said that that had happened which he always expected would happen—that many of those who were anxious for reform generally, when it comes to be a reform close to their own homes take exception to it. Objection had been made to the principle upon which the Endowed School Commissioners have to a large extent proceeded—that free education, where it is given, should be given to boys or to girls selected by merit, and not given by favour or patronage. That had been the principle adopted by the commissioners, and he (Mr. Forster) believed that upon the support which he trusted would be given by the country generally to the Government and the commissioners in carrying out this principle depended the success of the efforts to open a career to the clever boys and the clever youths of all classes throughout the country. We must never confine these free exhibitions and free teaching simply to those children who may be friends of the managers, but give them by some process of selection by merit. Mr. Forster then turned to the question of elementary education, and remarking on the question of attendance, said:

We may have the schools provided throughout the country, and yet the children may not be there. Matters are improving in that respect, and they will improve with a constantly increasing progress every year, but there will still remain a great many who have not been reached at all by this educational effort, and whom we may only hope to reach by some compulsory effort. Therefore I have not doubted, since I brought forward my Educational Bill, that some measure of compulsion will be necessary throughout the country. But I think the experiments that are now being tried in the different towns will guide us in the framing of such a measure. I watch these experiments with the greatest interest. I hope that out of them we may be able to frame some scheme which the public themselves will admit. It is absolutely necessary and urgent upon us that we should by law oblige the parent who neglects his duties to his child to educate it. But it will be a very delicate business passing this law, and a still more delicate business in enforcing it, and I want those who are determined to make use of those compulsory measures to consider that they are entering into a new province of legislation which has its special difficulties and its special dangers. We must not suppose that it is as easy and straightforward a matter to pass a law obliging a parent to do his duty as it is to pass a law preventing crime. It is one thing to pass a law or laws preventing crime. That is clear enough. It is another to step forward and to say that men must do certain things, and especially when you do the very delicate thing of stepping between a father and his child and saying that he must perform a certain duty and perform it in the way in which you wish. I am entering upon a matter which, as I say, we cannot avoid entering upon, but it is exceedingly difficult, and one in which you must take great care that you do not go too fast and too quick, and set public opinion on the side of the parent.

The right hon. gentleman concluded by expressing his conviction that education alone would not be sufficient to stave off the political convulsion which some feared might happen in this country. That upon which we must rest as the hope for the future of this country was the belief that high moral and Christian feeling will continue to be characteristic of England.

Mr. RIPLEY moved, and Mr. HARRIS seconded, a vote of thanks to Mr. Forster, which, having been briefly responded to, the right hon. gentleman made the announcement, amid cheers, that the institute was formally inaugurated, and that it would be opened this week for the purpose for which it has been erected.

A luncheon was afterwards served in the Victoria Hotel. About one hundred guests were present. The chairman was Mr. Charles Semon, Deputy-Lieutenant. In the toasts which followed, Lord F. CAVENDISH, M.P., briefly responded for the army, and Bishop RYAN and the Rev. S. WALKER (Wesleyan) on behalf of "The clergy and ministry of all denominations." The health of Mr. Forster followed, and the right hon. gentleman took occasion to refer to the happy settlement of the Alabama difficulty. The Bishop of EXETER replied for the Lords, and Mr. MIALL, M.P., for the Commons. The latter said that the House of Commons being the representative of the people at large, had a right to expect that their determination upon any subject should be submitted to by the whole nation. They had usually found—they would in the legislation of the future touching many difficult points both socially and politically—that whenever the true feeling of the public was unmistakeably expressed, the Upper House of Legislation would agree with that of the Lower. But in respect to public business he thought if they could not confine their discussions, and the method of their discussions, to something like logical and reasonable limits, there was little hope of the progress of legislation in this country. He did not mean, even in the slightest degree, to indicate that one party had been more to blame than another for this obstruction of business, but there had been obstruction. The forms of the House were intended in effect to give liberty of discussion, but they had been used for the purpose of suppressing that liberty. Sir John Pakington, M.P., Mr. Illingworth, M.P., and other gentlemen followed.

The opening of the new institute was further celebrated in the evening at a crowded meeting in St. George's Hall, over which the Bishop of EXETER presided. His speech was chiefly taken up with the question of the reform of the endowed schools. It was, he said, absolutely necessary that the most determined effort should be made that everywhere there might be schools for advanced education within reach, and that these schools should gather up within them all those who were ready to take advantage of them, selected from the schools below. (Applause.) This was the work of the Endowed Schools Commissioners. Sir JOHN PAKINGTON moved and Lord F. CAVENDISH seconded a resolution in reference to the event of the day. Mr. MIALL, in supporting it, said that whatever might be the differences between them and some of their countrymen in relation to national education, those differences only amounted to this, that they earnestly desired that all national institutions for the education of the people should be free and open upon principles of religious equality. (Loud cheers.) They asked no favour; they wanted nothing like privilege. (Loud cries of "Question.") He did not want to introduce any note of discord into the room. (Hear, hear.) He did not believe that there was any difference of opinion between him and the vast majority of his audience of this point—that if there was one distinctive feature of a mechanics' institute, it was that it should be unsectarian—(cheers)—and founded upon the principle of religious equality to all the members of it. Intellect was but the porch to something better, and he thought that if English society were not thoroughly instinct with what he might call the religious principle, English society would, from its peculiar construction, be even exposed to more dangers than continental society itself. Therefore it was that he took great pleasure in meeting on the platform with those with whom he differed on many ecclesiastical and other subjects in promoting that upon which they could thoroughly agree. Amongst the subsequent speakers were Mr. W. M. Thompson, Mr. Isaac Holden, and Mr. W. H. Ripley.

THE ENGINEERS' STRIKE.

In accordance with the wishes of the men on strike at Newcastle, Mr. Mundella, M.P., on Friday laid before the Associated Masters at Newcastle the terms of the compromise offered by the men—viz., to submit to a reduction of wages equivalent to the three hours in dispute. If the men and masters could not agree upon the amount of reduction, the men proposed to refer the point to arbitration. This decision was arrived at by ballot, and none but engineers out on strike were allowed to vote.

On Monday the reply of the masters was made known. They refuse the proposed compromise, on the ground that their object in terminating the strike would be to get back their best workmen, but they would fail to do this if they accede to the terms which have been approved by the men. They offer once more the compromise already suggested by Sir W. Armstrong, and are ready to have the dispute referred for arbitration to a national congress of employers and workmen engineers.

This reply was considered at a meeting of the Nine Hours League at Newcastle on Monday afternoon, and at a large mass meeting of the men held last night. A resolution was passed, unanimously and amid great enthusiasm, declaring that, inasmuch as the employers had rejected the proposed compromise, the workmen reverted to their original demand of the nine hours pure and simple. Another resolution, expressing the entire confidence of the engineers of Newcastle in the president of the league, Mr. Burnett, and thanking him for his able correspondence with the press, was passed amid loud cheering again and again renewed. Mr. Burnett then moved a vote of thanks to Mr. Mundella for his great and disinterested services, and expressed his deep regret that the employers had not availed themselves of his well-timed and valuable mediation. He expressed himself strongly in favour of courts of conciliation for the settlement of trade disputes, and hoped that whenever the strike terminated, and whatever might be the result, Mr. Mundella would revisit Newcastle and assist in establishing a board of arbitration in the engineering trade similar to the one in the neighbouring iron district, the operations of which were attended with such gratifying results. Mr. Burnett read a document from Manchester revealing a great organisation of engineering employers to support the Newcastle masters in resisting the nine hours movement, and in importing foreign workmen, each firm agreeing to contribute 1s. per man of the number employed. The reading of this document is said to have produced a great sensation in the meeting. The vote of thanks to Mr. Mundella was carried amid immense enthusiasm. Mr. Mundella, it is understood, will make another attempt to effect a settlement of the dispute before he leaves the town.

Postscript.

Wednesday, Oct. 4, 1871.

LATEST FOREIGN NEWS.

A Paris telegram says:—"The President of the Republic does not intend to raise the state of siege in the department of the Seine before the reassembling of the Chamber. This state of siege, however, is virtually abolished, as from this day the Government will no longer have recourse to the exceptional powers at its disposal, except for the vigorous repression of any attempt at disorder. The arrest of persons implicated in the Commune disturbances continues daily. Up to the present, 6,000 Communist prisoners have been liberated by the military tribunals. 26,000 still remain prisoners."

Baron Arnim seems to have renewed his remonstrances in reference to the treatment of his countrymen at Lyons, and to have declared that Germany would be contented with no half measures. M. de Rémusat in replying promised, it is said, that the French Government would adopt severe measures for the prevention of excesses.

From Paris we hear that on the 1st of February next, the French Government will give formal notice to terminate the Commercial Treaty with England on that day twelvemonth.

The Queen was not able to attend Divine service in the parish church of Crathie on Sunday.

The *Telegraph* has reason to believe that the day on which Mr. Gladstone will address his constituents at Greenwich will be Saturday, the 21st instant.

The Right Hon. Sir Frederic Rogers, Bart., K.C.M.G., has been made a peer. Sir F. Rogers was educated at Eton and Oxford, and, after holding other Civil Service appointments, was appointed Under-Secretary of State for the Colonies in 1860. On his resignation, a few months ago, he was sworn of Her Majesty's Privy Council.

POSTAL CHANGES.—A very important reduction in the postage of letters comes into operation to-morrow. The half-ounce weight disappears from the postal scales, and the halfpenny stamp comes into use for letters above an ounce weight. The letter postage will still be a penny, but the penny stamp will cover all letters not exceeding an ounce; while only an additional halfpenny stamp will be required for letters above one ounce and under two. The following are the details of the new tariff:—For a letter not exceeding 1 ounce, 1d.; exceeding 1 ounce, but not exceeding 2 ounces, 1½d.; exceeding 2 ounces, but not exceeding 4 ounces, 2d.; exceeding 4 ounces, but not exceeding 6 ounces, 2½d.; exceeding 6 ounces, but not exceeding 8 ounces, 3d.; exceeding 8 ounces, but not exceeding 10 ounces, 3½d.; exceeding 10 ounces, but not exceeding 12 ounces, 4d. This tariff is limited to twelve ounces, and letters above that weight will be charged at the rate of a penny an ounce. All the difficulties about the pattern and sample post will be met by this great reduction in the letter postage, which, taken together with the post-cards and the book-post, renders our postal service the cheapest, as it is the most efficient, in the world.—*Daily News.*

CONGREGATIONAL SCHOOL.—The new wing of the Congregational School at Lewisham for the Education of the Sons of Congregational Ministers was opened yesterday by a public *déjeûner*, to which many friends sat down. The building has been erected at a cost of 3,000*l.*, and will accommodate twenty-five more scholars in addition to the seventy-five now receiving education in the place. Mr. Samuel Morley, M.P., presided at the proceedings, and congratulated the friends on the excellent education the schools afforded to the sons of many ministers who were not too well paid. In speaking of the education necessary for the requirements of the present time, he said he considered that a study of modern languages was very essential. He was happy to state that the new building was paid for with the exception of 70*l.*, and if those in the room would subscribe 35*l.* he would give the remainder necessary to clear off the debt. There was then 102*l.* collected, so that there was a balance in hand. The meeting was addressed by the Rev. Thomas Binney, the Rev. Thomas Rudd, headmaster, and other ministers.

NOTICE.—The Meeting of Metropolitan NONCONFORMISTS to protest against the PAYMENT of FEES in DENOMINATIONAL SCHOOLS will be held to-morrow (Thursday, October 5), at the CANNON-STREET HOTEL.

The Chair will be taken at Twelve o'clock by
CHARLES GILPIN, Esq., M.P.

TO ADVERTISERS.

The Terms for Advertising in The Nonconformist are as follows:—

One Line	A Shilling.
Each additional Line . .	Sixpence.

There are, on an average, eight words in a line.

Leader Page.

An extra charge of 2s. 6d. for every ten lines or under.

Published by Arthur Miall (to whom it is requested that all Post-office Orders may be made payable), 18, Bouverie-street, Fleet-street, E.C.

Advertisers of all classes will find The Nonconformist a valuable Medium for their announcements.

The Nonconformist is registered for transmission abroad.

TERMS OF SUBSCRIPTION.

	£	s.	d.
Yearly	1	3	10
Half-yearly	0	12	0
Quarterly	0	6	0

*** Where any difficulty is experienced in obtaining copies with regularity from their Newsvendor, the Subscriber will find his cause of complaint removed by ordering a stamped copy direct from the Publishing-office.

The Nonconformist.

WEDNESDAY, OCTOBER 4, 1871.

SUMMARY.

The first Cabinet Council for the season will be held on the 21st inst., by which time all the leading members of the Government will no doubt have returned to town. Though no Cabinet consultations have yet been held, we may gather from the recent speeches of Mr. Gladstone, Mr. Forster, and Mr. Bruce, that the Ballot question, a Scotch Education Bill, and some proposals for facilitating public business, will certainly form part of the programme of next session. The Home Secretary, in the many speeches he has delivered to his constituents in Renfrewshire, has not indicated any intention to deal next year with the licensing question; the Vice-President of the Council admitted that the Education Act might be amended, but pleaded for a longer trial; and there are no present indications that Government will meddle with the knotty question of Irish education—on which subject Mr. Smyth, M.P., one of the Home Rule leaders, has announced that he shall support the denominational claims of the Catholic hierarchy.

Apparently the Education Department has become aware that it has taken a false and dangerous attitude on the question of denominational fees. The School Board of Wednesbury, like those of Portsmouth, Southampton, and Walsall, adopted a bye-law proposing to remit the fees of indigent children in their own schools, but ignoring the payment of fees in denominational schools. "My Lords" point out the omission, and "cannot doubt" that the school board in question will see the justice of making use of the powers they possess under Section 25, though "prepared to allow" the bye-law. To this the Wednesbury board firmly reply:—"The form of the bye-law in question was not hastily settled. It was decided by a majority of the board after local agitation and after prolonged and anxious discussions. The majority of the board appeared to consider that it would not be more unjust to require the few poor parents interested to surrender their own preference for a particular school, and send their children to efficient schools established by the board, than it would be to require ratepayers of all classes to assist particular denominations in their educational arrangements by the payment of fees to sectarian schools. Under these circumstances, the board respectfully begs to decline to make any addition to the 6th bye-law, in the way indicated by their lordships, and relies upon it that their lordships will confirm their decision as the one most adapted to the district for which they are elected." On behalf of the Education Department, Mr. Patrick Cumin repeats that "my lords" will "approve" the bye-laws as sent up, though they had "thought it right to call the attention of your board to the power given them, independently of any bye-law, by Section 25 of the Elementary Education Act, by which power they will be relieved from the necessity of enforcing penalties against a parent who, though unable from poverty to pay a school fee, prefers that his child should attend a public elementary school selected by himself." At length, then, the discretion of school boards to carry out Section 25 is officially recognised, and the Department has retreated from an untenable position.

The new commercial convention between Germany and France is not yet ratified, owing to the clause introduced into the National Assembly requiring a reciprocal admission of French produce into Alsace and Lorraine. Prince Bismark still holds out against the supplementary claims of the Assembly, and the French Minister of Finance is about to visit Berlin with the object of smoothing away all difficulties. President Thiers is awaiting, no doubt with great interest, the results of the elections of Councils-General in the departments, which are likely to show how far the country favours a return to the constitutional monarchy, or whether it inclines to an Imperialist restoration. The "Bonapartist propaganda" is very active in the country districts, and many staunch adherents of Napoleon III. will be elected to the local councils. It is here that the political struggle will be first fought before the scene of conflict is transferred to Versailles. Apparently the Republic does not gain in favour with the electoral body. Half of France is conspiring against the other half. "Unless," says the *Times* correspondent, "we stop both eyes and ears, it is impossible to doubt that the chances are favourable to an Imperialist restoration."

The news from New York gives hopes that the gang of plunderers who have been fattening upon the city revenues will be at length overthrown. The efforts of the committee of inquiry appointed by an influential public meeting of the citizens have been somewhat frustrated by the stealing of the necessary documents. But the culprits are turning against each other, and Controller Conolly, who is being made a scapegoat by his confederates, seems more disposed to confess the frauds which have been perpetrated than court the honours of martyrdom. The *New York Times* says that evidence of the strongest character is being accumulated against the accused parties, and that "it looks as if nothing could save them from the doom that they have so justly and long deserved." So strongly has public feeling on the subject been elicited in New York, that Mayor Hall has been summoned before the police-court to answer a charge of misdemeanour in authorising fraudulent payments. "Tammany" is disgraced; and at the ensuing elections there is no doubt that the Democrats, who have plundered the municipal funds to promote their party objects, will sustain a signal defeat.

The Mormon settlement in Utah is in imminent peril. It seems that the erection of the Pacific Railroad and the influx of Gentiles in search of minerals have produced a great change in Salt Lake City, and the determination of the United States judiciary to take the administration of the laws out of the hands of Mormons has greatly crippled Brigham's power. Dissatisfied members of the Church are turning State's evidence, and very ugly stories are reported of brutal murders committed. According to a late telegram Brigham Young has actually been arrested "on a charge of licentiously cohabiting with sixteen different women," and was to be tried before a Civil Court. Probably this will precipitate matters. No outbreak of the Mormons is expected, but their migration is imminent. "They have already," it is said, "a foothold in the Sandwich Islands, and thither it appears they mean to carry their peculiar institutions whenever Utah becomes too hot to hold them." What will the Sandwich Islanders say to these Mormon intruders?

MR. FORSTER AT BRADFORD.

"O where, and O where?" asks the old song in melancholy cadence. And "O where, and O where" must many an earnest Liberal sigh, as he rises from the perusal of Mr. Forster's in most respects admirable speech at Bradford. We are willing to make every allowance for the circumstance on which the *Daily News* emphatically dwells, that the occasion was not a political one; but the one point on which the supporters of the Government throughout the country long to be reassured is not one whit more political than many of the topics on which Mr. Forster expatiated freely. He spoke impressively of the great enemy, ignorance, which threatens the State with danger, but he had no word for the sectarian bitterness, nursed by religious inequality, which is that enemy's most powerful ally. He attached great importance to the co-operation of voluntary action with the educational efforts of the State. We are delighted to hear it, and can only lament that denominational schools did not occur to him as an illustration of the province of voluntaryism. He dwelt on the difficulty and delicacy of enforcing compulsory attendance; but the difficulty and delicacy of enforcing compulsory rates in support of dogmatical teaching, which thousands of ratepayers repudiate or abhor, was a subject, we presume, unsuited to the occasion. He proclaimed the beginning of a new chapter in the history of Christian civilisation; but the one great ruling principle of religious equality, inevitably suggested by the pious epithet, was conspicuously ignored. We gladly acknowledge that the speech was in many respects a noble utterance; that it showed a far-seeing perception of the country's intellectual needs, with a wise estimate of the many difficulties in the crusade against ignorance; that it suggested a prophetic view of a strong and peaceful democracy, secured against corruption by universal education, and raised above mercenary utilitarianism by pervading inspirations of religion. All this we thankfully recognise. But, on the other hand, we must confess a feeling of very keen regret that such a man, in some respects so really great, should be apparently so far at discord with the main body of the Liberal party in its demand for religious equality.

It is in vain to urge that the occasion forbade any expression of feeling on such a subject. Of course, any announcement of distinct Ministerial intentions with regard to disputed points was not to be expected. But the speaker who commented on the "very delicate business" of passing a compulsory bye-law, and "the still more delicate business" of enforcing it, might well have spared a word of sympathy or reassurance for those fears of sectarian injustice, which Mr. Forster doubtless considers groundless, but which he has no right to ignore. The institute which he inaugurated was one of a class which has always been prominently identified with the principle of unsectarian education. So-called "mechanics' institutions" have originated, and in some cases for a generation past, maintained large schools, in which children of all sects are assembled for secular instruction, without the slightest injury to the religious impressions received in their various churches or homes, and with much profit to that mutual charity which ought to characterise all churches alike. In such schools only do the various denominations meet on terms of perfect equality, and therefore under conditions the most favourable to mutual respect. And whatever Mr. Forster may think about *their* solution of the religious difficulty, to inaugurate a new institute of the kind without any reference to this, almost their proudest distinction, is a mode of procedure so extraordinary as to require very peculiar and pressing reasons to account for it. When, however, we find that a Minister, who rushed into "the religious difficulty" like M. Ollivier into war, "with a light heart," is by the first results of his own act condemned to an ominous silence on the topic most obviously suggested by the occasion and the day, we can only recognise the Nemesis which often visits light-hearted and ill-considered boasts with the necessity of an ill-timed silence.

It is possible, indeed, though we fear too good to be true, that the silence of which we complain may be of that golden sort which is more precious than speech. For while it would be too much to expect that a responsible Minister should select such an occasion for a public recantation of his policy, yet the impossibility of continuing publicly to boast and justify that policy may conceal the recognition of a necessity for its speedy modification. "I by no means mean to say," observes the right honourable gentleman, "that the Acts which are passed, and with which I have had something to do, can be considered final Acts; finality is not a feature of English legislation in this age of progress." We rejoice to hear it. The sentence quoted certainly does not give much novel information; but truisms often derive significance from circumstance and association. We presume that the above observation might apply to every Act that was ever passed. But we do not usually find right honourable gentlemen hastening, as soon as their work begins to be practically realised, to assure their constituents that it is not beyond improvement. It is possible that Mr. Forster has by this time awakened to the fact that the sharp-horned dilemma of sheer unsectarianism or ceaseless sectarian strife, is more real than he supposed; and that, unlike the "terrible cow" of the nonsense rhyme, it is hardly likely to have the heart of it softened, however long he may "sit on the stile" of obstructiveness, and "continue to smile" with indifference. His almost pathetic plea, that before condemnation the Act should have a thorough trial—"not merely a trial of debating how it would work, but a practical trial to see how it really does work"

—may be applicable to some proposed alterations in regard to matters of which we have no experience, as, for instance, the enforcement of attendance by local instead of imperial authority. Such a plea, however, is entirely irrelevant to the support of sectarian religion out of the rates. We have already given to this a very practical trial in the form of church-rates. We know far too well "how it really does work." And against any further experiment in that direction we protest, as utterly inconsistent with the fundamental principles of Liberal politics.

There is, however, another sentence in this speech from which we derive greater hope than even from the vague truism we have quoted about the possibility of improving bungled Acts of Parliament. Towards the end of his speech Mr. Forster urged that however much education might remove some causes of crime, "it did not give, it never would give in itself, power to resist temptation from within." "Man did not obtain self-control, did not obtain power to exercise self-denial, by school learning, or any kind of education, and therefore they would not suppose that all was done by good schools even when they got them." In this extract there is an ambiguity about the meaning of the word "education." But the speaker cannot mean to include under it *every* influence from earth or heaven which moulds the unfolding soul. The intention evidently is to assert the existence and the necessity of influences, which no legislation can guarantee to the national day-schools. And when he denies that power of self-denial is given by *any kind of education*, we understand him to mean by any communication of secular knowledge. Of course, Mr. Forster does not mean to deny the power of parental sympathy and authority, or the inspirations breathed by a living church, or the sanctifying energy of Divine grace. We know not what to make of his words — perhaps imperfectly reported—unless he means that there are educational influences, and those precisely the divinest and mightiest of all, which cannot possibly be secured in national schools, however good. We are "not to suppose that all is done by good schools, even when we get them." Why, that is precisely our position. The employment of a good instrument in work beyond its powers uniformly spoils it. The endeavour to make the secular school do the work of the Church has uniformly injured the discharge of its own proper functions. It is precisely this attempt that has wasted time in parrot-like repetition of formularies, which has kept the range of secular instruction within the narrow ideas of the priest; which has associated the Bible with the memory of hateful tasks; and which has helped to spread the blight of religious indifference amongst the working classes, through the habit of regarding religious teaching as merely a conventional formula of admission to the school. We say, away with a system debasing to religion, because incompatible with that justice to conscience which is one of religion's first demands! Let the national school do the nation's work, furnishing future citizens with the knowledge needed for citizenship. Let the Church prove the reality of her heavenly mission by the inspiring powers of zeal and love and devotion. And these two institutions, each working in its own sphere, will combine to form an education fitting both for earth and heaven.

CAPITAL AND LABOUR.

The failure of Mr. Mundella's well-meant and patriotic efforts to settle the great strike at Newcastle-on-Tyne, is a public calamity. It is a public calamity not only because it relegates to brute force a struggle which ought to admit of an easy moral solution, but also because it sets a bad example to the masters and workmen of the kingdom. Strikes, like cholera, are infectious, and their consequences are as injurious to the community as a pestilence. The war between capital and labour is an anomaly in a civilised state. The very phrase implies that there is something radically wrong in the constitution of modern society. That the great industries of the country, upon which the prosperity of the nation depends, should be at the mercy of selfishness, of caprice, or of passion, is an evil of the first magnitude. The principle of associated labour is a sound one; and the law now recognises the right of association on the part of both the master and the workman. But when differences arise, as they must inevitably arise in any condition of society, it is discreditable that, except in a few places like Nottingham and Middlesbro', there should be no means of adjustment ready to hand. We await the establishment of boards of conciliation as we do that of tribunals of commerce. People everywhere are agreed as to the wisdom of the theory. The half-dozen courts of arbitration which have excited the admiration of foreigners are a real guarantee of impartial justice between class and class. Yet colossal strikes like the one at Newcastle occur at intervals as if to show that, in spite of wise theories and a few salutary examples, the spirit of anarchy and of brute force is stronger than that of reason, and more invincible than ignorance itself.

It is a fault hardly to be imputed to the engineers of Newcastle that, when they are brought face to face with their employers on the vexed question of the hours of labour, there is no tribunal—self-acting and permanent—to which they, as well as the capitalist class, might appeal; for movements of this character ought primarily to originate with those whose intelligence, wealth, and social position give them the power to influence the masses of their fellow-men. Yet we must accept the facts as they exist, and judge of the struggle which is still in progress upon its own merits. The masters, speaking through Sir William Armstrong, are willing to give two hours per week out of the five which the men demand, and in lieu of the remainder to grant a proportionate increase of wages. The men, on the other hand, have authorised Mr. Mundella to consent, on their behalf, to a reduction in their wages if the masters will give them the three hours per week which are in dispute. It is admitted that the state of the trade justifies an increase of wages; but this is not what the engineers want—they ask for a reduction in the hours of labour, they paying for three hours and the employers giving the other two. Sir William Armstrong's contention is that the concession is an illusory one on the part of the men, because if nine hour's labour becomes general, "the tendency must be to diminish the supply of labour and so to enhance its price." "If then," he adds, "by our consent the League obtained their full demand for reduction of hours, they would speedily regain, by the operation of laws beyond either their or our control, the wages now offered to be surrendered, and thus the nine hours 'pure and simple' would be carried." This view of the matter must, however, be qualified by the twofold consideration that when labour is plentiful a certain number of men will work overtime, and that the masters, possessing as they do all the advantages of capital, may always attract labourers from other parts of the kingdom, whose competition will tend to rectify any tendency to a rise in the rates of wages which the profits of the trade might not warrant. The *Times*, which will not be suspected of an undue leaning to the cause of labour against that of capital, shrewdly remarks that "there is perhaps some inconsistency on the part of the masters in suggesting first that the object of the strike is to obtain more wages for overtime, and next that the nine hours' rule will be so rigidly adhered to as actually to diminish the supply of labour." The truth is that the men are largely sustained by public sympathy on the ground that they are sincerely anxious to reduce the hours of labour. Obviously it is impossible to form an accurate judgment on the nice economic questions which the Employers' Association has raised. No one, however, can allege that nine hours' labour is not a fair day's work, or that in desiring to lessen by one-tenth the daily amount of toil, the men are not yielding to an impulse which on every moral and physical ground is absolutely justifiable. And that impulse accords, at least in one particular, with a high estimate of the national interest, for without leisure English workmen cannot become educated or hold their ground in the race for improvement. Intelligent labour, even in the most mechanical of employments, is superior to labour in which the brain performs a dull or sluggish part; and on the assumption that nine hours constitute a reasonable maximum, and that ten hours exceed the point at which the labourer should stop, it follows that the work performed during the more limited period would be of better quality, and therefore of more value to the employer. Whatever the interest of particular masters may be, the interest of the nation coincides with the demand for reasonable and moderate hours of labour. The demand itself is a proof that education is becoming more diffused among the masses, and that the artisan class feel that their horizon ought not to be bounded by the mill or the workshop.

There is one element of satisfaction to be derived from the Newcastle *fiasco*. The battle between the two parties is not complicated by enduring feuds and revolutionary designs. But it ought not to be forgotten that the International Society has recently held a secret conference in London, the object of which was to improve and extend the organisation of that formidable body. Its roots now spread all over the continent. In France, Germany, Switzerland, even Russia, it has become a power. It claims to have one hundred and eighty thousand members in Great Britain, and to be silently but surely making its way among yet larger classes of our countrymen. Karl Marx proposes that it should no longer confine itself to the work of industrial combination, but should now set before itself distinctly political ends. Capitalists, if they are wise, will be warned in time. They cannot desire to see the working classes drawn into a vortex of secret conspiracy, whose springs of action are moved by unknown hands, and are visible only by the positive acts which an irresponsible council has decreed. The teaching of sound political economy is one of the pressing needs of our day and generation; and it is at least equally necessary that employers of labour should cultivate habits of sympathy with their workmen, and endeavour to imbue them with moderation and justice by acting in the same spirit themselves.

THE "OLD CATHOLIC" CONGRESS.

If there is something tame and disappointing in the proceedings of the Catholic reformers at Munich, is it not because we look at the event from an English rather than a German point of view? Germany is not in this present age the land of religious enthusiasm. A Luther might now fulminate without creating any great excitement. We see there millions of Protestants whose apathy is immoveable, side by side with cultured Catholics whose actions have no correspondence with their intellectual instincts. In either case the priest or pastor, however exemplary in his sphere, is regarded as a State functionary as much as is the schoolmaster or tax-gatherer. He is regarded as indispensable to perform the rites of baptism, marriage, and confirmation, but is rarely revered as a spiritual guide. Twenty years ago Ronge aroused the Catholics of Rhenish Prussia, and gained thousands of adherents, but he was persecuted by the Protestant King, and his movement crushed by a compact Romanist organisation. On the other hand, it is to be borne in mind that the present movement is the reluctant protest of exemplary Catholics against a dogma which only ignorance or fanaticism can accept. It has begun at the top, among the learned, who if they are not followed by the multitude, find a genuine sympathy among the educated classes, and who have much to lose by their antagonism. It has arisen also in the very heart of Catholic Germany—in Bavaria well-nigh the most priest-ridden State of Europe. The progress of a movement, which does not rely on popular passion, but is the revolt of the thinking and cultivated classes may be real but must necessarily be slow.

The reforms proposed by the Old Catholics of Munich are anything but sweeping. In a certain sense they are Conservative — Dr. Döllinger and his adherents proposing to adhere to the dogmas and constitution of the ancient church. In the first article of their programme —which was adopted almost without discussion— they declare:—"In obedience to the dictates of religious duty we maintain the Old Catholic creed as it is attested in Scripture and tradition, as well as in the Old Catholic worship. We consider ourselves accordingly as members of the Catholic Church, and will not submit to be excluded from this Church, nor from the rights which in Church and State accrue to us as members of the Church." Next they affirm attachment to Catholic opinion as found in Scripture and tradition, and their intention to remain members of that Church in spite of all enemies, and their utter repudiation of infallibilty. The Bishop of Rome is still their Primate as recognised by the Fathers and Councils, but his authority "to deprive bishops of the immediate and independent government of the individual Churches" is disclaimed. The Old Catholic Congress turns a deaf ear to the bold suggestions of Father Anthon, including the abolition of the celibacy of the clergy, and of auricular confession, and ignores the Stuttgard programme. They decline to secede from the Church, and their motto is—reform, not revolution.

It would thus appear that the Catholic reformers of Germany are to be regarded more as an educating than as a revolutionary power. Even in the programme adopted at Munich they were not cordially agreed. The Congress asserted the right of establishing congregations entertaining the religious views of the Old Catohlics against Dr. Döllirger, who, while admitting that independent action may eventually become necessary, urges that such a course will extinguish all hope of reforming the Catholic Church. Moderate as were the conclusions accepted at Munich, they were only the result of a compromise in the interest of peace and union. The Old Catholics have been, as has been said, explicit enough in their negations, but vague and timid in their affirmations. But

they have already left behind their ostensible leader, who fears "schism" even more than he desires reform. It is possible that the creation of a healthy public opinion, the extinction of sentiments of slavish devotion to the Papacy, and the assertion of the rights of bishops and priests against the despotism of Rome, may be more feasible just now than bold and decisive action; but it is not the policy that awakens popular enthusiasm. If the leaders have no definite faith or clear object, their followers will grow discouraged. "Clearly," as the *Spectator* says, "this is not a party to move the world or break up a powerful Church. They will do something, without quite knowing it, to swell the general stream of tendency towards relying on private judgment. They will provide a sort of temporary shelter for doubting Catholics who are hesitating between the strong ties of their old faith and the strong influence of their new difficulties. They will set an example of revolt. They will considerably comfort political Catholics who prefer the authority of the State to the authority of the Church. They will furnish an excuse for men anxious to avow their growing alienation from the Church, but who have hitherto hesitated to speak out, either from their dislike to be reckoned 'converts,' or reluctance to confess a general loss of confidence in their old creed."

Under ordinary circumstances such a movement might be expected to languish and die away. But spite of the timidity of its authors, it will be probably sustained and bear fruit by the favourable pressure of external circumstances. We have already seen that the various German Governments are seriously at issue with the Vatican, and are disposed to protect the Catholic Nonconformists from the consequences of their temerity. Prince Bismark throws his shield over them; the Bavarian Government have announced their intention to resist the claims of the Ultramontane bishops. This influence is of great importance in a country where the authority of the State is more implicitly obeyed than that of the Church. Though Bavaria is so strongly Catholic, there must have been a great change of public feeling to account for the substitution of a Liberal for a Romanist Cabinet. But the cautious Catholic reformers are more likely to be carried forward by the relentless intolerance of their foes than by their own headlong zeal. The German prelates, acting under orders from Rome, seem to indulge the confident belief that they can crush if they cannot answer the Old Catholics. Their bitter denunciations of the reformers are followed up by persecution, and all the terrors of excommunication and suspension are freely used. All this will in time act upon public opinion, quicken the activity and expand the programme of the malcontents, while the disloyal threats of the Ultramontanes will compel the secular power to take up a more antagonistic position against a spiritual despotism dangerous to the State, and with which no terms can be held. Prolonged agitation, which means mental inquiry and the exercise of the right of private judgment, must be fatal to an ecclesiastical system which is based on pure authority; and it seems probable that the Old Catholic movement, whether it results in secession or a revolution of opinion within the Church, will inflict a mortal blow on the spiritual despotism of the Papacy, if it does not eventuate in a new Reformation.

MEN AND THINGS IN AMERICA.

(By a Cosmopolitan.)

THE OLD DOMINION.

Mr. Bergmann, of the Belgian Legation at Washington, who was my fellow-passenger on board the Algeria, told me that I should find the Hudson River surpassing the Rhine and the Danube in beautiful and picturesque scenery. Perhaps comparisons are hardly fair; but since then I have travelled on the Hudson many times, and have each time found increased delight in its magnificent panoramas of nature. From Albany to Richmond by water is a pleasant trip in fine weather, and so I chose that route for my journey to the capital of Secessia. The steamers on the Hudson are literally floating palaces, such as are as yet unknown in Europe. It is the pleasantest thing in the world to travel in these gems of naval architecture. In some ten hours after leaving Albany I was landed in New York, and in a few hours afterwards embarked for Richmond on the Wyanoke.

It was five o'clock on a Saturday afternoon that we started from the Empire City. The weather was fine, and we all of us made a hearty supper and slept well. But on Sunday morning we found that the "wild waves" were saying distinctly enough, "I've got you." Most of the passengers had to "cast up accounts," and I felt fortunate in escaping with a very slight attack of the common enemy. A Baptist minister, who was to have been our chaplain, was *non est*. We had no service that day, but most of us reflected on the weakness of human nature. On Sunday evening we entered Chesapeake Bay, passing Capes Henry and Charles into the James River. We touched at Norfolk and other places, and did not get to Richmond until four o'clock on Monday afternoon. The scenery on the James is very similar to that on the Orwell between Harwich and Ipswich. Passing along we saw the remains of forts, and many places where North and South had a few years back engaged in bloody warfare.

You may imagine the mingled emotions that Richmond evoked in my mind. This city, now inhabited by thousands of free negroes, was but lately the hotbed of a slaveocracy. In Richmond my dear and lamented friend, Wilson Armistead, attended a slave auction, and was advised to "clear out" because he simply *looked* disgusted. And now I, who a dozen years ago never expected to be permitted to see a Southern city, was at liberty to go where I listed, "none daring to make me afraid." But, indeed, it was not a question of *daring* at all, for I found in Richmond only one sentiment, and that of satisfaction, that the slave system had gone for ever.

Jeff Davis was in Richmond that day, but his presence caused no excitement, although he is probably more popular in Richmond than anywhere else. The ex-President is regarded by most people as "played out," and he exercises but little political influence at present.

I expected to hear that Richmond had suffered the worst horrors of war during the great siege, but to my surprise, found that there was no scarcity of food during the whole contest. Some people even say that they lived better then than they do now. There were none of the privations that the poor Parisians had to endure when they were besieged. The close of the rebellion, however, left the Confederate capital in great distress. The Government had seized all the money in the banks, and to this day there are people who express themselves anxious to know what Jeff Davis did with their dollars. His friends say the money was all lost somewhere and somehow, but there are plenty of naughty people who think that Mr. D. has some of their cash hidden away. I, of course, can't say which party is right, but I tell you what I am told.

The first words you hear in the South are "carpet-bagger" and "scalawag." A carpet-bagger is a Northerner who, at the end of the war, came to the South without money or friends, and furnished, as the Southerners say, with "nothing but a dirty shirt and a paper collar stuck into a carpet bag." There are lots of these political adventurers about, and they have many of them "made a good thing of it," owing to the disinclination of Southerners to serve under the United States Government. Immediately after the Rebellion, public offices literally went a-begging, and then the carpet-bagger had only to ask in order to receive. Now the tide is turning, and the Virginians are beginning to revive their political organisations, so that the carpet-bagger will have less opportunity for his peculiar abilities in future. A "scalawag" is a Southerner of no means, who endeavours, by political dodges, to transmute his native "brass" into dollars. Possibly the popular complaints about carpet-baggers and scalawags are exaggerated; but there is no doubt that there have been too many persons possessing few qualifications but impudence who have been allowed to usurp public appointments. The evil is now on the wane, and is likely to disappear in time.

As a significant sign of the times, it is noteworthy that the votes of the coloured men are now sought by both political parties, and the organs of the former slaveholders are advocating the education of the negroes as indispensable to the prosperity of the State. A coloured man with education and ability has every chance in his favour, but unfortunately, the great mass of the blacks are extremely ignorant. I heard an ex-slaveholder the other day addressing a public meeting, in which he constantly referred to his "coloured fellow-citizens"; and I find that the prejudice against colour has nearly died out. Where it exists it is among the "mean whites," who before the war always had a constant feud with the negro. In Richmond itself the street cars are open to black and white on equal terms.

From Richmond I travelled ninety miles by railroad to Roanoke Station, and a coloured man occupied a seat in the same car. Nobody objected at the time—and if they had it would have been no use—but afterwards a white woman told me at Roanoke Station that she "couldn't abear to ride with niggers." On inquiry I found she was of the "mean white" class, and several Southern gentlemen assured me that they held no such sentiments. The world *must* be improving, judging by the marvellous change in the opinions of Virginians respecting slavery. I believe my old friend George Thompson, if he came to Virginia in these days, would be a welcome and a honoured guest. *Vincit veritas!*

THE EDUCATION ACT.

We desire to call special attention to the announcement of the meeting of Nonconformists to be held to-morrow at the Cannon-street Hotel, in order to memorialise the London School Board against the payment of fees in denominational schools, and to take measures for obtaining an amendment of the Elementary Education Act. As that board have fixed the 27th inst. to discuss and come to a decision on the question referred to, it is of great importance they should know something beforehand of the opinion of London Dissenters on the denominational fee question. Many of our readers, we doubt not, have received an invitation, but we hope that none will depend upon such a formality to induce them to attend. If to-morrow's meeting be truly representative and successful, its decision will no doubt have great weight with the members of the board, already, as we understand, almost equally divided on the question at issue. It will be seen that at to-morrow's meeting Mr. Charles Gilpin, M.P., will preside and take the chair at noon, and that a list of influential speakers has been secured.

The question as to the construction of the Education Act, in respect to fees to denominational schools, has been a matter of controversy in the *Daily News*. Professor Plumptre contends that for the department not to sanction the bye-laws containing that provision would be to contravene the letter and spirit of the Act, though he admits that the Act allows school boards an "absolute discretion." In reply, the Rev. J. Allanson Picton, a member of the London Board, shows the inconsistency of Mr. Plumptre's language and position. He also challenges Mr. Plumptre's axiom that while the State has a right to require the education of the poor man's children, "it has no right to impose on him any religious or irreligious system as the condition of his getting secular instruction for them, when he is too poor to pay for it, at the cost of the State," or in other words, that the State has no right to compel the poor parent to send his child to school, unless it enables the former to secure, in connection with secular instruction, the sort of religious influence which he prefers. Mr. Picton shows, by illustration, how this principle would work:—

Let us suppose a school board already armed with compulsory powers, reinforced by Clause xxv., and determined to abide by Mr. Plumptre's well-meant dictum, that they have "no right to impose any religious or irreligious system, &c." They are sitting to receive refractory or indigent parents who wish to explain the absence of their children from school. Enter John Stiles. "Why isn't your boy at school?" asks the chairman. "Well, you see, sir, work's so bad, and ——" "But there's a free school close to you." "Yes, sir, but his mother, she don't exactly bring her mind to that school; there an't no catechiz nor collexes, and my missus goes very reglar to church, she do." "O, but you shall have a free ticket to St. Jonah's." "Thank, ye, gentlemen, and much obliged." Now, enter William Nokes. Same question; same complaint about work; same offer of the free school. "Well, I don't know. We're Gideonites, we are; and we think as we've got the right shibboleth, we're a marchin' on to glory, bless the Lord; and our first thought for our children is how's we to save their precious sowls." "Well, but my good friend," says the chairman, "you can choose any religious school you like." "That's where it is, sir; there an't no school that's got the right religion; there's none as rightly divides the word of truth; I'm a lookin' out and I'm a prayin' for guidance; but till I can find a school with the spirit of the Gospel in it, my lad's better learnin' a honest trade along of his father." The chairman thinks this is pushing things too far; the room is cleared, and a debate ensues; but the great principle that you have "no right to impose any religious or irreligious system, &c.," presents peculiar difficulties in this case, and it is allowed to stand over. Meantime, the acute occupants of the waiting-room, largely interested in child labour, have also their friendly conversation. One is a Jew living exactly three miles and one yard from the nearest Jewish school. He winks to himself, and comfortably waits his turn, assured now of an unanswerable defence. Another consults with a knowing friend. "Say you're a Methody, Bill," suggests the latter. "There an't no Methody school any wheres near, and they can't do nothin' with you." A third, with hair brushed back, and argumentative, defiant face, determines when his turn comes to protest at any risk of fine or imprisonment against the oppression of compelling him to send his child to any school where he must listen to Evangelical explanations of the Bible, or else be ticketed as an infidel. The worthy chairman will have no little difficulty in applying to all these cases the great principle of "imposing no religious or irreligious system, &c."—and so, I imagine, would Professor Plumptre himself. In fact, if he would kindly explain how com-

pulsion is to be carried out on such a principle, it would much relieve the anxieties of the school board. And, finally, another question suggests itself to my perplexed mind, on which I am afraid to dwell. Is Professor Plumptre prepared to apply his principle consistently in Ireland? And if so, how would the result differ, except for the worse, from the system which even priest-ridden Austria has thrown off as too hateful to be borne?

SCOTLAND.

(From our own Correspondent.)

GLASGOW, Oct. 2, 1871.

High official utterances—from the Premier in the north-east, from the Home Secretary in the south-west—reverberated last week through the northern kingdom. To glance only at the former, as of imperial interest, Mr. Gladstone's address at Aberdeen has in Scotland, as elsewhere, evoked most favourable comments. The slight irritation he betrayed in his Whitby speech at the obstructives from whose implacable presence he had only just made good his escape, has had three weeks to subside; and there breathes instead, in his Aberdeen address, the exhilarant freedom and freshness of the pure and bracing mountain air, from which he emerged to become a burgess of the Granite City, and to which he straightway returned (if he could be said to have really left it) to rusticate with Royalty at Balmoral. His double-edged deliverances on Home Rule have been well relished, and withal sagaciously interpreted; and his emphatic pledge to introduce the Education Bill at the beginning of the session is eagerly caught and fondly trusted. The notion that he had been trifling with Scotland as securely his, however he might treat it, on the principle of the couplet he quotes—

> And him whom I did know to love me best,
> He should be sure to have my favours least,

he bids us dismiss as a "phantom." Phantom or not, the notion was growing unpleasantly real; and all the more unpleasant that it was so thoroughly against the grain. Scotland will be only too glad to dismiss it, but not on the strength of such honeyed words as, "that not a drop of blood runs in my veins except Scotch blood," and that his heart has a warm place for the rugged ancestorial land. That notion will be dismissed (as doubtless by this time it is) in the faith that he means the justice he promises, and counts on holding Scotland's allegiance by continuing to deserve it. Pending the getting-up of the Glasgow invitation, Mr. Gladstone, taking the first word, has written that he cannot accept it. It is intended, notwithstanding, to send and press the invitation, but the result may be regarded as already determined.

"O for a lodge in some vast wilderness" is not easy of attainment in these days, on the poet's terms, namely, that "rumour" dog not his steps thither. So two of our foremost prelates have found, while guests of Mr. Ellice, M.P., at Invergarry. The Bishop of Winchester preached in the parish church of Glengarry on one Sunday, and the Archbishop of York the next; the former using the Liturgy, the latter almost wholly dispensing with it. The best impression was produced. The Bishop's sermon is described as having been "most moving"; the Archbishop's as "eloquent and impressive." This we can readily believe—the two prelates, with their absent brother of Peterborough, monopolising most of the eloquence to be found on the episcopal bench. Very seemly conduct, most may think, both on the part of the prelates and of their Gaelic brother; but, "behold how great a matter a little fire kindleth." A simpler act than that of conducting a religious service in a rural sanctuary, and a more sequestered arena for its performance than the wild solitudes of Glengarry, could not readily be imagined. But because the performers were prelates, British Episcopacy has become slightly phrenetic. The *Church Herald* expresses "very strong feelings of indignation and disgust at such latitudinarianism and lawless conduct," and declares it to be "most insulting and altogether injurious to the Church." An "Aggrieved English Layman" sees in it a deep latitudinarian plot to bring about "a regular and systematic interchange between our thoroughly English catholicity and the Genevan heresy of that Presbyterian sect which has got so firm and establishmentarian a footing on the other side of the Tweed, and has lately come even to bask in the smiles of English Royalty itself"; and already there looms before his alarmed vision the unwelcome apparition of Dr. Cumming and Dr. Norman Macleod wagging their heads in the cathedral pulpits of England; to be speedily followed by "the Spurgeons, the Newman Halls, *et hoc genus omne*"—for surely one phase of heresy and schism is as good as another." Archdeacon Denison, in a letter to the *Telegraph*, anticipates that out of this "Highland fling" good may come, in the way of putting an end "to the ridiculous and indecent spectacle of prosecutions of clergy by bishops" for alleged breaches of law; but he just hints that it might be "well for archbishops and bishops to consider a little that by conducting the worship of a Presbyterian chapel they forfeit their own claim to the exclusive privileges, endowments, and position of a bishop of the Church of England."

The affair has waxed loud enough to reach the ear of the *Times*, which sees in the act "a little mild admixture of Episcopal aggression," parallel to that of the Archbishop of Canterbury, a few years ago, in helping to consecrate a Scottish cathedral. This many thought at the time to be not in good taste, as "invading the realm of a sister Establishment," an Archbishop of Canterbury "being the highest creation of the principle of Establishment." Hence the *Times* concludes that "the Archbishop of Canterbury, a few years ago, played the part of a Dissenter outside the Kirk, and the Archbishop of York played the part of a Dissenter inside the Kirk."

Meanwhile the Scottish heather has caught fire. Already the *Record* has expressed its opinion that the appearance of Bishop Wilberforce and Archbishop Thomson in the Presbyterian Kirk of Glengarry "was an intentional snub to the Scottish Episcopalians," and approves the act accordingly. The Scottish Episcopalians have so taken it; for the last phase of this tempest in a teapot was a meeting, a few days ago, of the Scottish Episcopalian Synod at Inverness, under the presidency of the Primus, Bishop Eden. The incident of the Archbishop of York and the Bishop of Winchester having preached in Glengarry Church was keenly discussed, and the following resolutions were adopted:—

> This Synod regrets that his grace the Archbishop of York and his lordship the Bishop of Winchester, in conducting public services at Glengarry, did not use the entire service as prescribed by the Prayer-book, as by so doing they would have prevented reports that are injurious to the piece and well-being of the Churches." This Synod having read the letter addressed by the Bishop of Winchester to Dr. Mackarness, and having received explanations from the Primus and the provost to the effect that the service was intended as a mission service, and was in no sense a Presbyterian one, desires to express satisfaction with the disclaimer; and, further, his worship the Primus having intimated that he had communicated with the Archbishop of York, but had received as yet no reply, defers the expression of any opinion on the statements which have been publicly made respecting the manner in which his grace conducted the service at Glengarry.

The archbishop appears to be taking the whole affair very serenely. On the Sunday following that on which he officiated, he was among the worshippers in the Glengarry congregation, and, as the account goes, there was no more attentive listener than he, "while his fine baritone voice could, during the psalm singing, be clearly heard all over the church."

The Evangelical Union, a body of Independents that originated in 1843, out of questions connected with the extent of the Atonement, under Dr. James Morison, the eminent Biblical scholar and commentator, and which now approaches in strength the Scottish Congregational Union, held its annual meetings last week in Glasgow, under the presidency of the Rev. A. M. Fairbairn, of Bathgate. The gatherings were large and animated, and the signs of energy unmistakeable. Of the twenty students at the academy seven received their license to preach, and about the same number of new churches were added to the Union. Some generous contributions were reported to the Ministers' Provident Fund, and other denominational objects. A highly interesting correspondence was read by Dr. Morison between him and the Cumberland Presbyterians of America, a large and progressive body, which communicated with him a few months ago on learning that the Evangelical Union, like their own movement in 1810, had arisen from a revolt against the high predestinarian and limitarian dogmas of the Westminster Standards. It is interesting to add that the ministers of the Evangelical and the Congregational Unions are drawing more closely towards each other, and have, with their Baptist brethren, taken resolute and combined action on the education question to secure thorough religious equality. In this aim they have a powerful backing in the University, as a great educational meeting some months ago, presided over by Sir William Thomson, triumphantly proved. They will need it all, for the decisive "tug" is yet before them.

In the Scotch Episcopal Church, at the annual synod, held a few days ago, of the diocese of Argyle and the Isles, Bishop Ewing recorded his emphatic protest against the exclusion of the laity from synods, in which he contended they had, as Church members equally with the clergy, a right both to speak and to vote. At another Episcopal Synod, that of St. Andrew's, held in Perth, Bishop Wordsworth, in his charge, descanted on the mutual relations of the pulpit and the press; but his most interesting and noteworthy utterances were those he gave on education. He counsels his friends against going in for a denominational system, "provided they can get anything like fair play in a national one." The first reason he urges for this is one that does credit to his liberality; it is, that denominationalism involves separation, and that "separation lays the worst possible foundation for the future character in all matters, but especially in religion." This will find an echo in Scotland, whose educational institutions, as a whole, from the common school to the university, are in spirit and practice opposed to the genius of separation. The bishop's second reason in one of policy, and has special respect to Roman Catholics, with whom he deprecates being identified in a denominational cry which could only, or chiefly, redound to Roman Catholic ends. It has also respect to the Presbyterians, and protests against "a falsely-called national system which should either exclude religious teaching or require it to be conducted according to a Calvinistic formulary, without abridgment or other modification." Bishop Wordsworth does not commit himself on the principle, nor is his own scheme perfect; but he presents an honourable contrast to his Episcopal brother, the Primus, who in his charge last week, before the Synod of Moray, advocated denominationalism, and pronounced the opposite view, which is rapidly making way all over Scotland, to be nothing less than a playing into the hands of the atheistic "International."

IRELAND.

Mr. Butt has issued an address thanking the people of Limerick for his election. He asks their indulgence for delaying his visit to them. He is reluctantly compelled, under medical advice, to seek an interval of rest before engaging in scenes of exertion and excitement; but as soon as his strength is equal, he will feel it a pride and privilege as well as a duty, to meet once more the true-hearted men of Limerick, and take counsel with them as to the best means of promoting the great national movement upon which they have so emphatically and so gloriously placed the stamp of their approbation.

The weekly national papers devote their principal articles to comment on Mr. Gladstone's speech at Aberdeen. All of them accept the speech as a challenge, although one—the *Nation*—still hopes for Mr. Gladstone's "conversion," a hope which it professedly indulges on the ground of his conversion to the theory of Church Disestablishment in Ireland. The same journal says that the Premier's speech means that Ireland is not to have home rule if Mr. Gladstone can help it. Replying to Mr. Gladstone's question—What has Ireland united to ask that the representatives of England, Scotland, and Wales have united to refuse, it says that "Ireland has asked for a repeal of the Union, and it has been denied to her." She has got many things too that she did not ask for. "She did not ask for the Union," the penal laws," the "Arms Act," the "Coercion Act," or the "Treason Felony Act." "These were given to her gratis, and were imposed on her at the point of the bayonet." The *Weekly News* says the declarations made at Aberdeen stamp Mr. Gladstone as the enemy of the people of Ireland. "The sooner," it says, "they make up their minds to treat him as a relentless enemy the better." The *Flag of Ireland* distrusts Mr. Gladstone's joy at seeing Mr. Butt in Parliament, and thinks that it would be truer to say that the Premier is angry with Limerick for what it has done.

A collision between the police and men supposed to be Fenians occurred at Cork on Sunday morning about two o'clock. The police in Shandon-street heard shots fired from the direction of Fairhill, in the north suburbs of the city. Proceeding thither they met five men, who, on their approach, said, "Here they are," and immediately fired into them with revolvers. The police, who were armed with revolvers, returned the fire. Their assailants then ran away, but the police succeeded in capturing one, who at first refused his name, but afterwards gave it as Daniel Sullivan, Skip-lane. A military pouch, containing sixteen rounds of rifle ammunition, was found in his pocket. One of the constables, on his way to the police-station, discovered that he was slightly wounded. A pellet had penetrated the skin and glanced off the hip bone. The police subsequently turned out, and an hour after the occurrence they met three young men on Patrick-hill, whom they arrested, their answers being unsatisfactory and their appearance travel-stained. They are named Denis Donovan, Daniel Henneky, and Patrick Sullivan, the latter being brother of the man first arrested. They are believed to be a portion of a drilling party.

THE ALEXANDRA PARK.

The rapacity of the ever-encroaching builder has not yet devoured Hornsey, with its fresh green fields, its noble panorama, its sweet and eloquent silence, its fine growths of oak and cedar. One who has known London for considerably more than half a century; who, year by year, has watched its extension, and who, before he dies, quite expects to see the city stretch to Uxbridge, if not to Reading, calls Hornsey, "a little spot enclosed by grace, out of a great brick wilderness." Really, it is a true description. Take the train, say from Moorgate or from Aldersgate-street, and when you get out at Hornsey you are as much in the country as if you were five hundred miles from London. Safely emerging from underground perils, your eye is delighted with a refreshing landscape, and, reclining beneath a tree, on the top of the hill which commands a view of nearly all Middlesex—the hill is called "The Hog's Back," and there seems for some reason or other to be a "Hog's Back" in more than one county in England—you will be faced by a noble building which any time during the last five years ought to have been applied to its proper use—the recreation of the people. It is a minature Crystal Palace, and in its surroundings, in our judgment, is not less attractive than even that delightful place of resort. It may be a mistake to compare one good thing with another; but thinking of the thousands in the north of London who need a whiff of fresh air, we are heartily glad that a second place of amusement, with all the necessary and innocent attractions, is about to be provided. A certain acreage of pleasant land has been purchased on which our builder will never have any claim. It is to be our grown-up people's playground, and here, after their manner, they may enjoy themselves. They may look at pictures, listen to music, inflate their lungs with the purest air, get Art Union prizes, and we know not what

else; finally, if they live long enough, or if their heirs and assignees live long enough, they may make money out of a very small investment. Apparently, the people are to purchase their own place of amusement by helping to secure it for themselves by taking small shares, and this is only what should be. The capital is to be raised by the "Tontine" system. The most encouraging thing we have known for years is the manner in which working men have entered into this undertaking. Of all people in the world they are those who best appreciate and absolutely want fresh air. If they do not get it, we shall lose something of what is best, most patient, and enduring in our English life. We must have harmless recreation if we are to compete with the public-house, and get rid of the mammon vampire which is stealthily but surely sucking out all that is manly, honest, and virtuous in every department of English society. Here is the scheme in which rich and poor, we believe, may, with perfect safety, take part. The Alexandra Palace will provide for all classes of the inhabitants of the metropolis, and for many thousands of country excursionists, healthful recreation and, it is hoped, elevating instruction combining the solid advantages of South Kensington with the lighter pleasures and pastimes of the Crystal Palace. There will be a series of exhibitions and art union distributions, to the support of which, and as soon as the necessary power can be obtained for the purpose, it is proposed that the chief portion of the profits of the park and palace, after making proper provision for management, improvement, and other changes, shall be applied. It is intended to enlarge the park, and to lay out the whole of the lands as pleasure grounds. The palace, now a kind of gigantic mausoleum, is, as we have said, a splendid and capacious structure requiring but a comparatively small outlay to keep it in repair. There will be easy access to it from all parts of London. The directors, we believe, intend to apply to Parliament for power to devote part or the whole of the surplus income to art union distributions, to be held every third year during the term of the Tontine, and to appropriate a number or chance in each distribution to every certificate in respect of every 21s. paid thereon. It is estimated that the fund thus accruing for distribution will amount triennially to 100,000*l.*, and the prizes will range from 500*l.* to 2*l.* An established insurance company has agreed on the payment of one shilling for every certificate, to pay to the holder 1*l.* for each guinea paid on such certificate upon the death of the representative life in respect of which the tontine privileges depend, if such death happens before the 30th June, 1886. At this date the Tontine will absolutely cease, and, as soon as may be after that date, the whole of the property will be realised, and the net proceeds will be distributed amongst the certificate holders. We cordially wish the undertaking that success which, in our view, a little public spirit would certainly ensure.

Foreign and Colonial.

FRANCE.

According to a telegram from Versailles the negotiators of the Franco-German Customs Treaty are perfectly agreed upon all the main points, and the signature of the treaty is only delayed by difficulties of detail relative to the endorsement of the bills to be given in payment of the fourth half-milliard of the indemnity, and minutiæ respecting the wording of certain clauses.

The *German Correspondent* states that in the Côte d'Or and the Doubs department the German military authorities have taken steps to disarm the whole of the population, in consequence of repeated attempts to assassinate members of the German army.

It is stated that M. Thiers, in answer to an appeal from Victor Hugo for a commutation of the sentence passed on Rochefort, has replied that the Commission on Pardons could alone modify the sentence. The correspondent of the *Echo* says that Thiers promised to do all he could to get the sentence commuted.

The course of parties in relation to the elections to the Conseils-Généraux is now clearly defined, and there is reason to expect that these elections will have almost the same results as those of July. In some of the Southern Departments the Radicals will be successful. The Bonapartists calculate upon some success in the Northern Departments. In the Central, Western, and Eastern Departments the Moderate Republicans and the Conservative Liberals appear to have the best prospects.

The subscription to the City of Paris Loan of 350,000,000f. has been a great success. The amount covered ten times.

The *Avenir Libéral* announces a project to found an Imperialist club, for which already 7,000 signatures have been received in Paris. In an article in the new Bonapartist journal, edited by M. Clément Duvernois, the latter says that the welfare of France can only be assured by the restoration of the Empire. The writer tries to show that no Government has done more for the people nor given greater security to property. It is announced from Ajaccio that when the Corsican deputies landed there on Thursday they were recived by a great crowd, with the cry of "Long live the Emperor!"

The French Government has, it appears, 600 millions of francs ready for the payment of the fourth half-milliard of the war indemnity.

The cattle plague is said to be spreading more and more in the north and east of France. It has now invaded the Rhône department, and the Ministry of Commerce is taking steps to arrest its progress.

Professorships of the German language and literature are to be established in every military school in France in the course of the present year. General de Cissey has also sent a circular to the heads of military colleges, and to military examiners, pointing out the insufficiency of the geographical instruction given to cadets.

According to *Galignani* the seat which has become vacant in the French Academy, through the death of the Duke de Broglie, is likely to be filled by M. Alexandre Dumas.

ITALY.

The King of Italy arrived at Venice on Tuesday evening, and was received by the authorities and a number of the citizens in gondolas. The welcome offered to him by the Venetians is described as most enthusiastic. His Majesty is expected in Rome at the beginning of November.

The *Opinione* gives a denial to the rumour with regard to an alleged exchange of letters between the King and the Pope on the subject of Religious Orders in Rome.

The *Nuova Roma* says it has reason to believe that the Pope will shortly issue an important encyclical message, in which His Holiness will express his opinion with regard to the appointment of the Italian bishops.

SPAIN.

The King of Spain entered Saragossa on horseback on Thursday evening, and was most enthusiastically received by the people. The streets were gaily decorated and illuminated. The King left Saragossa on Friday morning, and arrived in the evening at Logrono, where he had an interview with General Espartero. Great demonstrations of welcome were, it is stated, made all along the line. A bullfight and other engagements kept the King busily employed at Logrono from six on Saturday morning till eight in the evening, when he started for Madrid. The train stopped a few minutes at over fifty stations, the King not retiring to rest at all. The people met him with torches burning. At one o'clock on Sunday afternoon His Majesty arrived at Madrid, after a journey of thirty days. The Queen met the King at the station. Notwithstanding his fatigues (the *Times* correspondent says) His Majesty's health was excellent during the journey. He has received upwards of thirty thousand petitions, and given 50,000*l.* in charities.

Spain has set a good example to other continental countries in reference to loans raised wholly or partly abroad. The Council of Ministers have just decided to exempt the external debt from a tax of ten per cent., which is to be imposed on all securities connected with the internal debt.

There has been no reconciliation between the partisans of Queen Isabella and the Duc de Montpensier; moreover, such a reconciliation is regarded as extremely difficult to effect.

UNITED STATES.

General Butler has been defeated in the States Convention at Worcester, and Mr. Washburn has been nominated as Governor of Massachusetts.

The Washington Claims Commission is now organised, and has selected Count Corti chairman. Rules have been adopted admitting to hearing all claims having any colour of justice. The hearings will begin in December. The commission has adjourned till Nov. 14.

New York advices bring interesting details of the progress of the inquiry into the city frauds, and show that the members of the Ring are now in open hostility. According to the *New York Herald*, "we have a remarkable and scarcely credible statement from the plaintiff in the city injunction case, to the effect that Connolly has placed in the hands of the committee of seventy proofs which established his own criminality and that of other members of the government, and has promised to make restitution of all he 'owes' to the city out of his private fortune." Sweeny and Tweed, the other parties implicated, seem disposed to throw in their fortunes with Mayor Hall, but are in great uncertainty and alarm. Most striking disclosures were looked for at any moment.

A prosecution has been commenced against Mayor Hall, of New York city. The examination in court of this functionary was to commence yesterday.

INDIA.

A Calcutta telegram of Thursday's date says:—"The murderer of Mr. Justice Norman was tried this morning by Mr. Justice Paul and convicted. He was sentenced to be executed this day fortnight. The Advocate-General briefly stated the case. The prisoner denied the crime, and said that he was presenting a petition; that Mr. Justice Norman was angry; and that he knew no more of what occurred. The verdict was almost immediate. The trial lasted only two hours. The court was densely crowded, and the sentence was received with cheers. On being taken to the van the prisoner was received with a burst of execration from the natives who crowded round the court door. No further clue to the motive for the crime has been discovered."

AUSTRALIA.

The advices from Australia extend to the 12th of August. From Melbourne we learn that a new tariff has passed the committee of the Assembly. The *Argus*, which strongly condemns the tariff, says that it imposes duties varying from 10 to 20 per cent. on all apparel and slops, nearly all woollen and piece goods, and on all manufactures of metals. It is estimated that by it over 200,000*l.* additional customs revenue will be obtained.

Captain Longmuir has been convicted at Sydney of kidnapping in the South Seas, and sentenced to three years' imprisonment. The South Australian Parliament opened on the 28th of July. The Government has introduced a bill to provide for intercolonial free trade. Mr. Baker has resigned the Attorney-Generalship, and is succeeded by Mr. Charles Mann. Great efforts are being made to complete the overland telegraph within the time stipulated.

Great excitement exists in Queensland over the general election. The question of separation of North and South, or of changing the capital, is actively discussed. The contract is signed for the construction of the main line of railway.

In New Zealand the General Assembly meets on the 14th inst. Mr. Vogel's loan arrangements are viewed with satisfaction. Mining news from the Thames is still favourable. The Otago University has been opened. Several outrages on planters are reported from Fiji.

FOREIGN MISCELLANY.

It is announced that Father Hyacinthe intends to preach a series of sermons in Paris.

James Stephens, ex-Head Centre of the Fenians, has arrived in New York. He is now in the wine-trade, and comes to America as agent for a Bordeaux house.

Russia is about to call in a number of the men now on furlough, in order to test the efficacy of the new rules of mobilisation.

The Duc d'Aumale, it is stated, has formally given notice to his family that from the 15th October his residence will be his chateau at Chantilly.

The bill for the emancipation of slaves in the Brazils has been adopted by the House of Deputies, and was to come on for discussion in the Senate on the 15th inst.

O'Donovan Rossa in America.—The *Cork Herald* says:—"O'Donovan Rossa is a candidate for a most lucrative position in New York, that of city registrar. The office is worth 13,000*l.* a year. It was once held by General Halpin, the soldier-poet. The Irish American Press are confident of his success."

The Abdication of the Kaiser.—The report of the proposed abdication of the Emperor of Austria, which was first published by the *Allgemeine Zeitung*, is now repeated with additional details by a Vienna paper, the *Neue Wiener Tagblatt*. The Archduke Rainer, it says, who has of late again taken part in public affairs, is to act as Regent during the minority of the Crown Prince Rudolph.

The Australians and the December Eclipse.—The Royal Society of Victoria (says the *Melbourne Argus* of August 12) has issued a circular respecting the proposed expedition in connection with the total eclipse of the sun in December next. The eclipse will be visible as a total eclipse over a zone about eighty miles wide, passing across the peninsula of Cape York, the Gulf of Carpentaria, and Arnheim's Land, to the south of Port Darwin; and the Royal Society proposes to charter a powerful steamer to carry a party to Cape Sidmouth, or such other point within the limits of totality as may be found most suitable. It is not proposed that the party should be limited to members of the Royal Society, but that it should be open to the public generally in this and other colonies. The expedition must start not later than the last week in November, and it will occupy about three weeks.

Garibaldi and the King of Italy.—The Roman correspondent of the *Pall Mall Gazette* writes:—"The King, being perfectly aware that the Ultramontanes had made an alliance with the Republicans, and that a proposal was afoot for proclaiming the Republic from the Capitol on September 20, addressed himself to Garibaldi, and exhorted him in the name of their common country and the perils they had encountered on the same battle-fields, loyally to give his aid to the maintenance of the monarchy and the tranquillisation of the public mind. Garibaldi, in obedience to the wishes of the King, sent his son Ricciotti, the hero of Dijon, to Naples and Rome. In these two cities Ricciotti put himself in communication with all the leading men of the Republican party, and implored them to avoid a premature proclamation of the Republic, which, as matters actually stood, could be profitable only to the priests. Young Garibaldi displayed the utmost zeal and tact in the discharge of this delicate mission, which succeeded perfectly. He also visited the neighbourhood of Rome, and did not omit to go to little places like Albano, Gensono, Marino, where the Republicans are numerous enough. In fine, he passed the day of the 20th September at Rome, watching over the maintenance of order. The frank and loyal support accorded to General Garibaldi to the Italian Government entirely destroyed the plot. Hence the explanation of the complete tranquillity which characterised the 20th of September at Rome in particular and in Italy generally. On that day all the *habitués* of the Vatican were assembled round the Pope to console him and protest against the breach made in the Porta Pia. The day after the Pope was to have held a secret consistory to preconise certain foreign bishops as well as sixty-five Italian bishops. But the consistory has been adjourned until next May.

Literature.

LANFREY'S NAPOLEON.*

The man who without any personal interest or party purpose to serve, but inspired simply by a love to truth, undertakes to combat a nation's strongest prejudices, to hold up before her a mirror in which she may see at once her weakness and her crime, to teach her that her most honoured hero was a mere pretender or something worse, and so to disenchant her from illusions which are as derogatory to her character as they have been fatal to all hopes of real progress, is a patriot of no mean order. This is just what M. Lanfrey has done in the valuable historical work which Messrs. Macmillan are now introducing to the reading public of this country. The whole current of feeling in France has undergone so complete a change since the issue of the first volumes of the work that we hardly appreciate now the courage which was necessary for its production. We do not, indeed, suppose that the French love of military glory and admiration of military heroes is extinct, that the hard lessons of to-day have altogether cured the nation of the folly of years, that the Napoleonic sentiment is extinct because at present it is at a discount, and that we shall have no repetition of the madness which has brought upon our neighbours calamity almost without parallel in the history of nations. But for the time at least Imperialism is under a cloud, and the writer who exposes the sins either of the great Napoleon or his nephew is pretty sure to win popularity by his labours. How different was it in the palmy days of the Second Empire, when there were numbers not only in France but even in England also who seemed to think that the Napoleon family had been called into existence for the special object of giving France security and order at home and consideration and victory abroad, when as yet the shadows had not begun to gather round the Imperial throne, and it was treason to whisper a word in disparagement either of uncle or nephew. It was then that M. Lanfrey entered upon what to a true Frenchman must have been an unwelcome task, of showing his people that the image which they had set up was of clay, not of gold; that their boasted hero was a very small, mean, and selfish man, without a single element of true greatness about him; and, for this was the inevitable inference, that the people who had idolised him were themselves foolish and weak. It is an eternal truth that they who make idols are like unto them, and the nation who made a Napoleon its god must have been a nation singularly deficient in high nobility, capacity for freedom, title to general respect, if this be a true portraiture of the man whom it placed on so high a pedestal, and whose very name had such a marvellous charm for it that it alone was sufficient to secure for its inheritor the suffrages which gave him absolute power. It needed then no little insight for M. Lanfrey to arrive at an estimate of Napoleon's character so different from that of the mass of his fellow countrymen, and no little boldness for him to express it in the clear, straightforward, and outspoken style which marks this volume. To understand the value of the book, and the credit due to the author, we must compare him with the President of the Republic, and his work with that too celebrated history which has wrought an amount of mischief for France that no service he can render will ever be able to repair. M. Thiers saw in Napoleon only the man who had encircled the French name with a halo of martial glory. To the intense and unscrupulous selfishness, the hard-hearted cruelty, the meanness and rapacity which sullied his proudest triumphs, the contempt of every right, human and Divine, which manifested itself through his whole career, he was blind. He had an excuse for every crime, and an apology for the violation of the most sacred rights. He forgot that his hero was a traitor to every party that had ever trusted him, and most of all to the country which had confided in him, only to find the power she had placed in his hands employed for the destruction of her freedom, a perjured usurper, a faithless ally, a merciless conqueror. He remembered only that he had carried the arms of France into almost every capital of Europe; that he had fed the national appetite for glory to the full; that for the time he had given his country a power she had never had before. His book is, in many respects, in direct and flagrant opposition to facts, and everywhere it shows a shameless indifference to moral considerations. It is, in truth, not so much a history as an *éloge*. In every point M. Lanfrey's work is the direct opposite, and in nothing more than in the scrupulous accuracy which marks all his statements. He has no liking for Napoleon—he believes him to have been a curse to his country, not a blessing, a disgrace, not an honour—he is very pitiless in his exposure of the petty frauds to which he continually had recourse, of the wretched pretences by which he sought to veil or justify his deeds of cruelty or ambition, of the injustice and falsehood of his policy towards other people, of the harshness of the despotism which he exercised over his own—but even his hatred of the essential baseness of this much-lauded hero does not lead him to be unjust or betray him into reckless and exaggerated language. If he will nought extenuate, he does not ought set down in malice, and to the ardent admirers of Napoleon the most provoking feature in these exposures must be the coolness with which they are made—a coolness apparent not only in the statements themselves, but in the care to support them by irrefragable evidence, and to use them as illustrations of great political principles rather than as the instruments for destroying an individual reputation, however high and distinguished.

M. Lanfrey, indeed, appears to us to have designed not only to write a history, but a book of political instruction, using the experience of the past to teach the nation its duty in the present and the future. We feel as if we could continually read between the lines and see that while he is describing the events of another age he is also showing the present generation its own errors and mistakes. Thus, when he has described the extraordinary constitution which Napoleon gave France after the 18th Brumaire, he says—"As for the *ensemble* of this compli-"cated machinery, it was a mechanism super-"imposed in some sense upon the nation, cap-"able of working without the aid of the people, "having the plain object of exempting it from "those daily and persevering labours, which in "all times and in all places have been neces-"sary to the maintenance of liberty. *But a "nation that considers its liberty to cost too much "is sure to lose it.* This inert and passive "people, penned off like flocks on the lists of "notability, quietly waiting the choice of their "masters instead of dictating their own, watch-"ing the administration of their own affairs "without power to express an opinion, de-"prived in fact of all the elements of political "activity, was a nation of automatons, un-"worthy of the name of citizens." Who does not feel that much of this was just as applicable to France in 1860 as to France in 1800? Louis Napoleon proceeded by different paths, but the end of his administration was the same, and the people, though mocked with more semblance of power, had really as little control over their affairs as the subjects of his uncle. And the reason of his success and their debasement was that, like their fathers, they would not pay the price without which a nation cannot enjoy its liberty. Still more clearly and emphatically our author expresses the same idea elsewhere, when he says, with reference so pointed that it is impossible to mistake or overlook it, "A nation that carries love of ease so far as to "thrust the whole burden of duties and responsi-"bility on a single man, is always punished for "it; for even supposing that, by a miracle, his "ambition rises to the height of disinterested-"ness, his faculties, however fine they be, will "always need in some measure to be guided or "checked, if not by the initiative, at any rate, "by the resistance of the people." Twice over has France thus removed her responsibilities from herself to a despot, and twice has she had to pass through the bitter retribution which is here foreshadowed as the inevitable result. We would fain hope that the lesson has been sufficient, and yet the course she is now pursuing in relation to M. Thiers shows how far her people are yet from having risen to the manliness and dignity of true freedom.

We shall not attempt to follow M. Lanfrey through every detail of his narrative. Indeed, he has gone into it with such care and minuteness, and has so thoroughly examined every transaction, that to do any justice to his work would require a lengthened and elaborate review. We hope, however, that our readers will study the book for themselves. Its interest lies not only in the fulness of the information it gives as to the history of the man and the period, but even more in the aspect in which it presents war and one of its greatest heroes. The skill with which it traces the march of events, the epigrammatic style in which it describes individual character, the sound political principles which it inculcates, all have their attraction and value; but to us the book is specially valuable for the firm and resolute hand with which it shatters the idol of military glory. We read here not only of the tactical skill of the general and the wonderful endurance and courage of the troops, but also of other points which historians have too readily passed over in silence, the heartless levity with which war was undertaken, the bloodshed and rapine by which its progress was marked, the wicked ambition which dictated every proceeding, and made peace or war, betrayed friends or oppressed foes just as suited the selfish purpose of the hour. Napoleon's perfidious policy towards unhappy Venice, his arrogant and disloyal conduct to the Directory by whom he was employed, his mean and contemptible jealousy of Moreau, and the shameless injustice with which he acted to him and others of his military rivals, the vanity and madness of his wild Eastern expedition, and in general, his exacting and tyrannical behaviour to all the nations who came under his hand, are here exposed as perhaps they have never been before, certainly not by a Frenchman or by one so competent to treat the subject. We saw recently a statement that Germany, or rather Prussia, had introduced into European warfare the Oriental habit of exacting tribute from the vanquished. Such an assertion betrays either a strange ignorance of facts or an equally strange belief in the ignorance of other people. If Englishmen have forgotten that Napoleon was a systematic plunderer, it is not likely that the nations who were robbed by him have been so oblivious. The details of his transactions with various nations have never been so fully given or told with such damning effect as here. His pillage began with his first campaign, and was continued to the end of his career more after the fashion of a chief of brigands than the general of a great nation. Bitterly has France had to pay for the resentments he awakened, and which are bearing fruit to this day. In every way, indeed, has the influence of Napoleon been baneful. It taught her to prefer order enforced by the sword to the order resulting from the enjoyment of rational freedom; it fostered in her and carried to a point it had not reached before that passion for war which has diverted her from the path of progress; it debased her conceptions of greatness, and led her to prostrate herself before a man devoid of all noble sentiment, moral feeling, or true political wisdom, distinguished only by the skill with which he could wield the force of armies, and an unprincipled selfishness which led him to employ them as his interest, unrestrained by any sense of right, might dictate. M. Lanfrey not only enables her to perceive how base the idol she has worshipped, but points out to other nations, too, how little greatness there may be in a military hero, and how little advantage a nation reaps from its grandest martial triumphs.

We have here only the first volume of this really great work, but we hope the remaining parts will soon follow. Its value is due largely to the way in which the author has used Napoleon's despatches so as to confute and expose him out of his own mouth. As the narrative, which is here carried down to the battle of Marengo, proceeds, we shall have other opportunities for discussing at greater length the character of its hero.

* *The History of Napoleon the First.* By F. LANFREY. Vol. I. (London: Macmillan and Co.)

"SERMONS FOR MY CURATES."*

We hardly know whether the popularity that is likely to follow Mr. Lynch now that he is gone from among us, would have gratified him in the degree one would have expected, had it come to him even while he lived. A good deal of the force of his peculiar genius sprang from the pure desire to communicate the deepest that he knew and felt, held constantly in restraint by the fear lest he should make confession of what was too rare and intimate, or such confession as his audience were not yet wholly prepared to receive. His utterances came from a full experience; he never spoke save under the directest prompting of genuine inspiration. And yet in his most spontaneous moods there was evidence of shy retreat back upon himself—endeavours to make the truths he was most familiar with clear to the practical understanding, even though in the process they might be somewhat veiled to the phantasy and the heart. For in his inmost nature, Mr. Lynch was a poet—a poet singing snatches of true but sweet yet wayward melody; and the lyrical meditativeness of his character had sometimes to deny itself even to insure the least chance of momentary success with an audience. What sometimes seemed odd, quaint, even *outré* in phrase or illustration, was really but a sort of time-call—an expression of momentary conscious return to the needs of his hearers. He was often so rapt in his theme, so absorbed in the riches of his topic,

* *Sermons for My Curates.* By the late THOMAS T. LYNCH, Minister of Mornington Church, Hampstead-road. Edited by SAMUEL COX. (London: Strahan and Co.)

that it was as though we were permitted listeners in the closet to the solitary meditation of a devout Christian sage, rather than members of a public congregation. And then he would suddenly, as though he had just turned his face from gazing on some heavenly object, direct us to the most ordinary and commonplace of circumstances, making them mediums of deepest spiritual teaching. It was chiefly this that imparted such individuality and strength to Mr. Lynch's pulpit ministrations; but it was this also which, though it often issued in touches of finest humour, kept him from becoming popular in the common sense of the term. He never ceased to feel that there was something to conceal as well as something to express; and that the most enduring of all teaching is that which suggests rather than exhausts. Mr. Lynch, no doubt, spoke from his own experience, when he wrote thus under general terms in "Theophilus Trinal"—at once one of the most spiritual, practical, and charming of books:—

"Every thoughtful man has, in some large, awful, twilight chamber, communion with spirits, which converse with him in a peculiar language which he cannot teach to other men, yet which introduces changes into the idiom of his discourse. Let him beware that he neither be, nor needlessly appear, as spiritually a barbarian. *Deep spiritual wisdom, when its utterance is principally for the mind, must be uttered clearly; when principally for the heart, with tenderness or with a shadowed majesty. All wise words are of the heart's integrity: but not all either can or should be at once clear to the hearer.* But they who have seen a vision, though they can but hint darkly and vaguely at its wonder and manner of appearing, *yet, if it was a heavenly vision, will show this by their practicalness;* they will be obedient—speaking directive words according to the mind of the vision, or kindling, by urgency and earnestness, lamps of aspiration, according to the heart. Man has within him both garden and farm; he may have delight and refreshment in meditation, and he may know the laborious toil of thought."

Elsewhere he has significantly spoken of those plants which have hooked seeds, and has felicitously used the illustration. His own thoughts were as hooked seeds; and, like the more complicated things of nature's workmanship, they needed to have fitting soil and longer time to strike and germinate than do simpler and more ordinary forms. But it was in the highest sense characteristic of him to seek listeners prepared to receive spiritual confidences, rather than to wait upon the crowd by broad and striking pictures or effects. He needed retirement—the shade, the quiet corner, the ear patient to the whisper, and the loving eye watchful for the sign. If under any possibility Mr. Lynch could ever have valued the largeness of his audience, it would only have been for the number of such-like souls as were in it.

But these remarks must not be taken as though they implied that we do not warmly welcome this posthumous volume. It vividly brings back to us many former pleasures. Hours that we have read; hours that we have listened, while the stream of thought flowed on with most gentle murmur. It revives our gratitude, and we are pleased and thankful that we have it. The circumstances under which it was prepared give it an added interest. In the winter of 1863-4, Mr. Lynch, shortly after Mornington Church had been opened, suffered so cruelly from a painful and fatal disease, that he was compelled to relinquish his evening service. He tried it almost in face of medical advice; and then the experiment of getting "supplies" was made without success. But the eager spirit, ready to communicate, could not rest without making a further effort. He would write services, and his trusted friends—"his curates," as he playfully named them—could read them in turns to the little congregation. The pain under which the sermons were written would alone suffice to make them singular productions:—

"Hardly was he seated at his desk before he was assailed by the rending suffocating pangs of his cruel disease. As the work went on, the anguish grew, until the intolerable agony compelled him to fling himself on the floor, where he lay patiently and steadfastly enduring the pressure of his great pain. No sooner was the fierce spasm past than he rose, seated himself once more at his desk, and resumed his labour, till seized by another intolerable spasm. And thus the day would wear on—labour and anguish alternating many times, until at last, utterly exhausted by the weary conflict, he would lie still and prostrate on the ground. On the original manuscripts of this volume there are pathetic marks of the agony he endured before he would yield. Here and there, especially towards the close, his handwriting, ordinarily so neat and regular, grows large, straggles wildly across or down the page. How gallantly his spirit bore him through those painful and dangerous contests is proved by the fact that some of these services were written in a single day, although, besides prayers before and after sermon, the majority of them contain discourses which occupied nearly an hour in the delivery. At last, so terrible and perilous was the exhaustion that followed these attacks, that he dreaded the mere sight of a pen; and the physician was once more obliged to interfere, and bid him relinquish the too-exacting task. The task was relinquished while still incomplete. The last sermon was written; but he never found strength to add the prayers, and consequently Service XII. was never used in public."

These services are not only singular in their circumstances, however; they are as singular in matter and in manner. Here there is nothing hackneyed, common, or wrought out. The most ordinary themes take on new colour, are here set in the newest lights, and wrapt round by fresh suggestions of the present-day world. Whoever says the pulpit is out of date, is not up to the time, an old-fashioned piece of machinery, let him but read this volume. It is all so practical, so apt to present-day needs; and yet it was written amid pain and suffering by one who was an involuntary recluse. The book is generally valuable as a testimony that the spirit of Christianity is a quickening power; and that if the pulpit fails, it is not the fault of the Gospel, but the fault of those who occupy it.

To those, however, who have studied Mr. Lynch's writings and his preaching, it is inevitable that they should in their own minds contrast these sermons with his spoken ones. They have fewer marks of that bewitching originality which was for a while at first such a pleasant puzzle to the hearer. They are more laboured, cut-out, and reduced to literary shape. And therein they gain something; but they lose yet more. What was most captivating in Mr. Lynch's usual preaching was the unpremeditated yet richly suggestive turns that were like nothing else whatsoever. His delivered sermons were a series of perpetual surprises. The points of analogy often seemed so faint and vague at first; and then all at once illumination came with a new figure that suddenly presented itself, and glided into the gap. A whole, most compact, graceful, nay, poetical, lay behind the quaint and wayward style of expression, and full satisfaction most often came as this rose upon the mind in moments afterwards. This volume will, however, recommend Mr. Lynch, where perhaps the others would not. When he took the pen in hand, he was less spontaneous, exercised more severity with his thoughts. But these sermons will suffice to prove that what many would have been inclined to regard as affectations, were at any rate far from the affectations of weakness. There is a severe, robust, simple thoughtfulness throughout. Everything is in its place, and takes significance alike from what goes before and what follows. We have hardly such brilliant episodes as we had, for example, in that wonderful parable of the two angels—"Give" and "Take Away"—or the remarkable picture of St. Paul preaching; but to compensate the sermons are more rounded, less eccentric; the significance being more equally dispersed, instead of being condensed, so to speak, in occasional separate sentences or illustrations. And here we have another testimony to the beauty and loftiness of his character. The sermons, Mr. Lynch felt, should be such that he who was to read could readily understand; and so by emphasis and expression the more readily convey the meaning. The whole man speaks in this little circumstance. He could abnegate his own characteristic manner when he could not take with him the interpretive mediums of look and movement to aid in revealing it. The two finest sermons in our opinion are those on "Spiritual Attainment," and "The Great Refusal," next come those on "Love and Self Love," and "The Pounds and the Talents." But why endeavour to weigh and estimate relative value? Each sermon will be valued by the reader as it chances to meet his need. We will content ourselves with saying that, if these sermons want some of the quaint spontaneity and wealth of illustration to be found in others, they are yet as suggestive, as practical, or, as the old divines would have said, as experimental; and can only quicken and elevate to high thoughts and deeds wherever they are read. We must content ourselves with one extract, but a very characteristic one:—

"Rain and snow! Who is not familiar with them? Do we not all know what they do for us, and how little we could do without them? All the world is debtor to them for benefits great and innumerable. God's wisdom in apportioning to the rain its quantity, and appointing its times, according to the countries where it is to fall and the wants of their inhabitants, is known to be very admirable, though only known in part. The watering of the earth is a heavenly business of immense magnitude. Rivers of waters flow down to us from God's moving fountains, the clouds. Yet not as rivers do they descend. The Lord of magnitude is also the Lord of multitude and variety. He divides the water into countless drops, or forms it into countless snow-flakes which are even more wonderful for beauty than they are for number. By mist and by dew also can He do the work of watering the earth. But however it be done, it is done effectually and marvellously. And if the heart of man be sometimes terrified and often perplexed by the work of God, to how much of that work does it take kindly? The rain and the snow, the sunshine and the breeze, how much does the interest we feel in the life of Nature, and in our own life amid Nature, depend on these? Everyone cares about rain and believes in it. Everyone does *not* care about truth, and believe in that. The Prophet takes that in which we believe most to help our faith in that in which we believe less—our faith in rain to help our faith in the Word. And as the weather, though both friend and foe, is more our friend than our foe, and is very real to us, and sometimes a very sweet comforter as well as often a very kind benefactor, His words about rain and snow have in them the *charm* as well as the vigour of Nature.

"And *this* is the lesson we would have sink into the heart of dull unbelieving man as the rain does into the earth, that the heavenly errands of Nature are not more sure of success than the heavenly errands of grace; that the God of husbandry is even more the God of the husbandman; that if water nourishes the earth, much more truth nourishes the soul; that if God's bidding is done by the winds that carry about the clouds to water the world, so also is it done—as surely and in a higher way—by the spirit that brings and dispenses to us the words of holy instruction and comfort.

"God's spoken Word shall be an effective word:—Let those who publish it and those who hear the proclamation believe this. Ask the rain, and it shall teach; the snow, and it shall testify. The fields smile and sing when the rain is over and gone, and the blessing it has left is growing hourly richer and brighter. The snows of the mountains, which are, as it were, the depths standing upright in a glittering heap; water solidly stored for rainless days, as corn is stored in harvest for the winter season; these snows testify, as they melt and change into streams, of God's bounty, and that it is a provident bounty. With confidence, then, we may speak of God's Word and its return to Him."

One other point we must notice before we close. How Mr. Lynch could ever have been so cruelly assailed as heterodox surprises us more and more as we read this volume. Less perhaps than any preacher, who had for himself independently and earnestly investigated truth, does he assail the doctrines or convictions of others. He is no polemic. He would rather re-establish every doctrine, on the basis of the first real conviction that gave rise to it. All illustrate the spiritual life in some of its salient needs. He was in some sort an orthodox eclectic—who did human nature the justice of believing that it had never under Christianity embraced a form of doctrine that did not somehow have a real root in truth. He was as generous as he was quick-thoughted. We delight to think of him now as freed from the bodily languors and agonies that so distressed him here, ministering in the fulness of free activity in the service of that Truth which amid much pain and trouble, he did so much to faithfully recommend whilst he was amongst us.

---

*"ENGLISH LESSONS FOR ENGLISH READERS."**

The increased attention which has of late been given in our best schools, and conspicuously in the City of London School, to the study of the English language, is one of the most hopeful signs of improvement in our educational system. It is pitiable to see how few, even among those who pass for educated men among us, have a scientific knowledge of their own tongue; but it is not wonderful when we remember how its study has been neglected. Happily the evil is being remedied, and now that our own language and literature are beginning to take their proper place in the school curriculum, there has necessarily arisen a demand for improved class-books. To help in meeting this want, Messrs. Abbott and Seeley, two men eminently qualified for the task, have just published an admirable little manual, entitled "English Lessons for English Readers," which is designed for those who have already obtained a knowledge of grammar, but who need fuller instruction if they are to write their own language with accuracy and elegance. The object of the writers, as defined by themselves, is "if possible, not "merely to interest, but to *teach;* to write "lessons, not essays,—lessons that may perhaps "prove interesting to some who have passed "beyond the routine of school life, but still "lessons, in the strictest sense, adapted for "school lessons." They aim at correcting the defects of style arising either from an insufficient vocabulary, from an imperfect or inaccurate conception of the exact meaning of words, a "non-understanding or slovenly half-under-"standing of words," or from errors as to the choice and arrangement of words, leading to *fine writing* on the one side, and *obscurity* on the other. It is needless for us to insist on the value of the service which they have thus sought to render to a large class, whose school life is past, and who need just the kind of help which is here supplied. They have executed their task as men who know exactly what is required, and have shown themselves not only accomplished scholars, but able teachers. Their "lessons" are marked by a lucid scientific arrangement, great simplicity, and perfect adaptation to the end they have in view, and we have as little doubt that the book will command a large circulation as that it will be highly appreciated by those who place themselves under the guidance of its scholarly authors. For the

* *English Lessons for English People.* By the Rev. Edwin A. Abbott, M.A., and J. R. Seeley, M.A. (London: Seeley, Jackson, and Halliday.)

higher forms in schools it will soon be felt to be indispensable, but it is not to them or even to those whose education is confessedly imperfect that its usefulness will be confined, for there are few who may not find something suggestive in its teachings.

The book is divided into four parts. The first deals with the vocabulary, treating first of words defined by usage and of words defined by derivation. The second Part is occupied with lessons on diction, both in prose and poetry. After pointing out the characteristics of different styles, and the dangers to which writers are exposed in the use of any of them, as, for example, of allowing the elevated style of poetry to be defaced by grotesqueness or spoiled by the exaggerations of bombast, or of suffering the graceful style to degenerate into pedantry or conventionalism, or of sinking into coarseness in the effort to secure force, or of clothing prose in too poetic a garb, the authors devote a chapter to general faults in diction. It is, in our view, one of the most valuable in the work, being distinguished not more by good taste than by extreme moderation. There are some things which a fastidious taste would pronounce incorrect, against which, nevertheless, it is perfectly useless, and in fact somewhat pedantic to contend. Thus to say of the successful candidate at an election that he "won in a "canter," if not slang, approaches so near to it that some would vote it vulgar and improper. Our authors have the good sense to see that the question cannot be thus easily disposed of, but that there are expressions of the character which, nevertheless, are permissible and useful, and that a writer or speaker shows his judgment by knowing where to draw the line. At the same time they rightly say that "slang is "intended to save the necessity of thinking, "and it answers the purpose." We specially commend the section on "fine writing" to those who furnish the articles "very common "to inferior newspapers," who may also find valuable instruction in the paragraph on a special kind of fine writing, described as "Patchwork." The observations on "Tau- "tology" and its antidote address themselves to a larger class. We believe that there is no more fruitful source of faults in style than "the "senseless fear of using a plain word twice on "the same page." To understand what tautology is, and to guard wisely against it, is a rare accomplishment, This book, however, supplies both in the chapter under review, and in the "Hints "on Selection and Arrangement," suggestions which, if they be wisely used, may materially help in the formation of a good style. Of course they cannot teach men what to say, but if they have something to say, they teach them how to do it with clearness and force. The third part treats of "metre," and the whole is enriched by well-chosen illustrations from our best writers and speakers, which add greatly to the value of the work.

Literature, Science, and Art.

The *Athenæum* hears that Mr. Darwin is engaged on a work in which the facial expression of animals will be one of the chief topics discussed.

Sir Jules Benedict's oratorio of "St. Peter" is being Germanised, and will shortly be produced at Stuttgart.

Mons. Arajuar, astronomer in Madrid, is reported to have discovered a new planet, which he has designated "Conception."

Extensive remains of lake dwellings have been found in the Attersee, one of the Austrian lakes. The explorations have been conducted by Mr. Andrew Crosse, son of the well-known electrician.

An English exploring expedition has just been organised in order to survey for a railway through British Columbia and the Red River country to Canada, so as to give Englishmen an opportunity of travelling from ocean to ocean through their own territory.

M. Erckmann, one of the joint authors of the now celebrated Erckmann-Chatrian tales, lost a sister during the war. She was shut up in Phalsburg during the siege under Napoleon I., so vividly described in "Le Blocus," and continued to live there until the place was besieged in the late war. During that second siege she died.

In Sir T. Duffus Hardy's first Appendix to his Public Records Report of this year are many illustrations of old English customs and laws. Thus in 1361, the escheator of the Duchy of Lancaster is ordered to restore to Widow Emma le Norreys her lands, which she had forfeited to the Duke because she had married one of his villains, or *nativi*; she had afterwards obtained a legal divorce. In 1355 the sheriff is ordered to pay the knights (or M.P.'s) elected for the commonalty of the duchy 24*l.* for their expenses in coming to the Parliament at Westminster.

Among the new books, we find the following announced by Mr. Stock:—"A New Cyclopædia of Illustrative Anecdote"; "The Missionary World: a Cyclopædia of Christian Missions to all Parts of the World, and in all Times"; "The Biblical Museum, Vols. 1 and 2 on the Gospels;" "Bye-paths in Baptist History," by Rev. J. J. Goadby; "The Saviour's Parting Prayer," by Rev. Dr. Landels; "Within the Gates: Glimpses of the Glorified Life," by Rev. G. W. Evans; "Labourers together with God," by Rev. Gordon Calthrop, M.A.; "Silver Spray, and other Sketches from Modern Church Life"; "The Pocket Pictorial Bible, with Comments"; "The Sunday Scholar's Budget of Stories and Pictures."

Poetry.

CHARLES BUXTON.—IN MEMORIAM.

"Know ye not that there is a prince and a great man fallen this day in Israel."—2 Samuel iii. 38.

Amid the pleasant, breezy Perthshire hills,
His sun, at noonday, has set suddenly.
He's gone in whom Christ's words brought forth rich fruit;
He's gone whose heart kept Christmas all the year;
Who scatter'd joy and gladness in his path
Thickly as flow'rs in May; whose great name was
A protest 'gainst oppression everywhere;*
Whose tongue ne'er moved for factious purposes;
Whose soul was never soiled by a mean world;
Who England loved and served devotedly—
Saved her—what time her conscience men would sear
With a hot iron—blind her eyes with blood.
For this and for a thousand other deeds,
Courageous, kindly, bright, magnanimous,
On the proud roll of England's mightiest names,
Near his great father's shall Charles Buxton's shine.

To his dear memory, with a trembling hand,
I trace these poor words, weak and colourless.
With grateful, sorrowing heart I gently place
This little flower upon his quiet grave,
Amid th' autumnal heaths, purple and green;
Thanking my God that I have known this man,
And for the bleak adversity which brought
Me face to face with goodness such as his.

S. L.

October 2, 1871.

THE RIGHT TO PLUNDER, BY LAW.

(The liberty asserted by the Romish and English Church priests and the rest of the Manchester Education Union.)

What a capital notion this is!
For another to match it who'd search?
Only priests could have hit upon this,
To rob us, by law, for the Church!
And what makes this new joke so prime,
That law, the whole nation, should rob
For priests, is the comical time
These parsons have fixed for the job.

The State has just grown wise enough
In Ireland, to Churches, to say,
"We pay for your preaching? Oh, stuff!
Let each, for his own parson, pay."
Already Wales takes to that mode
Of thinking, and, am I far wrong
In dreaming, with deans, to that road,
We in England shall take before long?

Why, parsons, you've surely forgot
The fight that we've won but to-day;
The battle's been bitter and hot,
But at last we've swept Church-rates away.
We thought, from the clerical paw,
Our pockets were quite safe at last;
Do you think we'll now suffer by law
Worse plunder than that of the past?

No, parsons, it's too late to cry
For freedom to steal for your sect,
To rob us you'll wish and you'll try,
You'll scarcely succeed, I suspect.
You may whine, and may rave, and may shout,
For unlimited freedom of theft;
Pickpockets want that right, no doubt;
With them, you'll, without it, be left.

Odd things have been said before now,
And done, too, in liberty's name,
But robbing for her sake! Oh, how
She must blush to be fouled with your shame!
Don't slink behind her now, you who,
For her foes, she has always well known;
What has she with injustice to do?
Be decent; leave her name alone!

That birds of a feather do flock
Together, is not very odd;
But the company you're in must shock
All who take you for servants of God.
With Rome to be plotting! with those
Whom you vow you think "damnably err"!
Ah, power and pelf, I suppose,
To their faith, priests will always prefer.

Of course, though we somewhat have stared
At your use of poor Liberty's cloak,
To be robbed in God's name, we're prepared,
That for ages, has been a priest's joke.
In His name, it's a capital thought,
For freedom to rob us, to call;
And what matters what faiths are taught,
So the people pay you and pay all?

Of the twenty beliefs that the State
Would tax us and rate us to teach,
Nineteen, as foul falsehoods, you hate;
Each is soul-killing error to each.

But what, though nineteen all wrong lead,
Let damnation be taught at our cost,
You parsons will take little heed,
So your power and pay are not lost.

ONE OF THE PEOPLE.

* "His name itself a protest against oppression, especially oppression of the weaker races of mankind."—*Nonconformist*, writing on Mr. Buxton's death.

Miscellaneous.

There are more than 400 applications for music and dancing licences to be decided by the Middlesex magistrates at the October Quarter Sessions.

Upwards of 500 workmen are now engaged in converting Deptford Dockyard into a cattle-market for the City of London.

According to the decision of Mr. Newton, of Marlborough Police-court, a man may with absolute impunity write on a post-card a gross libel on another man, and send it to his house or place of business. If such be the law, the sooner it is altered the better.

THE NEW LORD MAYOR.—Mr. Alderman Gibbons was on Friday unanimously elected to fill the office of Lord Mayor of London for the ensuing year. The chief magistrate elect, who has represented the ward of Castle Baynard since 1862, and who filled the office of Sheriff in 1865, was an unsuccessful candidate for the City of London in the Conservative interest at the last general election.

THE SOCIAL SCIENCE CONGRESS will be opened this day at Leeds, when the inaugural address will be delivered by Sir John Pakington. As on previous occasions, the more serious business of the sections will be relieved by excursions to the various objects of interest in the neighbourhood.

MR. ODGER AND THE PRINCE OF WALES.—At the All England Ploughing Match dinner at Reepham, Mr. Read, M.P., who presided, said Mr. Odger had recently observed that he and his friends would take care that the Prince of Wales never ascended the throne. That, however, was not the opinion of the people of England, and fifty thousand Norfolk men "would know the reason why."

THE REVENUE RETURNS for the year and quarter ending September 30 have been issued. During the three months the revenue amounted to 15,014,200*l.*, a net increase of 811,787*l.* upon the corresponding period of 1870. The income for the year has been 71,284,196*l.*, a decrease of 587,279*l.* compared with last year. The items of decrease for the year are:—Customs, 517,000*l.*; taxes, 1,220,000*l.*; and property-tax, 1,278,000. On the other hand, there has been an increase of 741,000*l.* under the head of excise, 454,000*l.* in stamps, 142,000*l* in the Post Office, 345,000*l.* in the telegraph service, 7,000*l.* in Crown lands, and 778,721*l.* in miscellaneous.

THE BIRMINGHAM PEABODY.—Mr. Josiah Mason has been seriously ill, but is now pronounced out of danger. Besides Mr. Mason's endowment of the Erdington Orphanage, which with recent additions now amounts to the sum of nearly 400,000*l.*, he is now about to establish a working men's college and schools for instruction in science and technical subjects, which will be open, under formal restriction, to the humblest artisan. The endowment, it is understood, will be equal to that of the Orphanage, which was originally valued at about 300,000*l.*

EPPING FOREST.—On Wednesday last, Vice-Chancellor Wickens, the vacation Judge of the Court of Chancery, granted an injunction, on the application of the Commissioners of Sewers of the City of London, restraining Mr. Johnson, of Lake House, from proceeding to plough up the great avenue at Wanstead, being part of Epping Forest. Mr. J. T. Bedford, a member of the Commission of Sewers, who has taken a great and active interest in this public question, attended in his public capacity before the registrar of the Court of Chancery yesterday, and signed a covenant protecting the defendants from any losses that might accrue from the proceedings taken. It may be noticed that the great avenue at Wanstead is one of the noblest avenue of trees within many miles of the metropolis, and has for generations been the favourite resort of thousands of the poor inhabitants of the eastern district of London. The attempt to plough up the land has given rise to strong opposition on the part of Mr. Bedford and other members of the Corporation, who desire to keep the land intact for the public benefit.

THE BIRMINGHAM SCHOOL BOARD.—The bye-laws adopted by the Birmingham School Board have caused a wide feeling of discontent among a large portion of the inhabitants of the town. At a meeting of the board on Wednesday a petition was presented for rescinding that portion of the bye-laws which permits application of public money to support sectarian schools over which ratepayers have no control, this being a violation of the principle of civil and religious liberty, and which the memorialists believe would provoke a determined and conscientious resistance. The petition, after a discussion, was received.

SAFETY OF CREW OF H.M.S. MEGÆRA.—The Admiralty have received the following telegram from Galle, dated 1st October, 7.20 p.m., *vid* Falmouth:—

All saved in Malacca. No stores embarked. Storms. Rinaldo blown off. Caught mail in Australia.
(Signed) Captain THRUPP.

From the foregoing it is assumed that the Malacca, after having embarked the stranded crew at St. Paul's Island, reached King George's Sound *en route* to Sydney in time to enable Captain Thrupp to take passage home in the mail-steamer, and he may be expected to arrive about the 4th November.

The International Exhibition of 1871 terminated on Saturday. There was no closing ceremonial beyond the singing of the National Anthem. The number of visitors was by season tickets 1,495; on payment of 1s., 14,605; total, 16,100. The total number of persons who visited the Exhibition since its opening in May last was 1,144,154. The *Daily News* says that in a lecture delivered in the Albert Hall on Saturday it was stated that the greatest number of visitors was on Whit-Monday, when 21,946 passed the turnstiles, and the smallest on the 18th of August, when there were only 5,400. There had not been a single case of wilful injury to pictures, marble, or textiles, or any instance of misconduct calling for the intervention of the police. No theft had taken place, and the arrangement which is supposed to have contributed to this gratifying result was the employment of retired policemen as checktakers at all the turnstiles. Looked at from the commercial point of view the success of the Exhibition has been complete. After all expenses the receipts of the season would leave a balance of somewhere about 30,000*l.* But one accident occurred during the season, when two ladies fell on one of the large staircases; and there was not a single quarrel or assault among the whole million and a quarter of visitors.

Jews and Jerusalem.—An ambitious project has been formed by a small knot of rabbis in Frankfort, viz., no less than to lead the scattered children of Israel back to Palestine, and to establish a Jewish kingdom there once more. Invitations to join the project have been printed in great numbers, and are by this time circulating among the numerous members of the ancient race throughout Germany; and, if we may credit the report of newspapers friendly to Judaism, influential moneyed men in the old imperial capital—the headquarters of German Jews—have given it their substantial support. The originators endeavour to prove that the undertaking is by no means as impracticable as it at first sight seems, and remind their fellow-creedsmen that it is what they pray for—if they pray at all—three or four times every day, viz., in the "Shemoneh Esrech," in their noon and evening, and, in fact, in every prayer sanctioned by the Law. Moreover, they interpret the Bible passage, "Return to me, and I will return to you," as meaning literally that on the Jews returning to Jerusalem the Lord, and with Him prosperity, will return to them. The lay sons of Israel will, we fear, reject this literal interpretation, and discover some little reluctance to leave their thriving business among the Gentiles in order to realise what they may still be very ready to pray for.—*Pall Mall Gazette.*

The House of Commons Bores.—A writer in *Macmillan's Magazine* for October has made a very laudable attempt to trace the deluge of talk which flooded last session to its source. He finds that Mr. G. P. Bentinck, whose speeches chiefly consisted of denunciations of "the two front benches," spoke thirty-three times on the Ballot Bill, and forty-two times on other subjects, a total of seventy-five reported speeches during the session. Mr. Cavendish Bentinck spoke once more on the Ballot than his namesake, and the same number of times on other subjects—a total of seventy-six speeches. Mr. Newdegate contributed only twenty-three speeches to the Ballot debate, and sixty-seven to other debates—so that he occupied the House ninety times. Mr. Beresford Hope, however, surpassed all his colleagues in obstruction. He made sixty-two speeches against the Ballot; he endeavoured to impress the House with his political wisdom on fifty-four other occasions, and thus in the hundred and thirty-one days of the session contrived to figure one-hundred and sixteen times in the reports of the debates. An analysis of the 357 speeches which these four gentlemen inflicted on the House, would immensely strengthen the statement as a proof of their obstructiveness. There can hardly fail to be a few grains of wheat in so much chaff; but what did all these speeches contribute either to the knowledge or the wisdom of Parliament? It would not be harsh to say that three hundred of these speeches were due to other motives than the desire to contribute anything to the completeness of legislation.—*Daily News.*

John Gough's Father.—Good fathers willingly give place to gifted sons, and find their honour and reward in witnessing their success and popularity. English people heard little and knew less of John Samuel Gough, whose mortal remains were removed from his residence at Holloway and interred in the Great Northern Cemetery at Southgate on Saturday last, Mr. Tweedie, Mr. Ambler, and several other gentlemen, with two relatives of the deceased, being the mourners. The deceased gentleman was highly respected. He had lived a long, and what may be almost called an adventurous life. He entered the army in the year 1798, and served in the 40th and 52nd Regiment of Light Infantry till 1822, when he was discharged with a pension. During this period he served in the Peninsular War, and was present at the hard-fought actions at Corunna, Talavera, Salamanca, Badajoz, Pombal, and Busaco; for his services he received a medal with six clasps, of which the old veteran was justly proud. Once he was wounded, but not seriously; he continued in the enjoyment of unwonted good health, and was only ill a few weeks before his death. Although he was ninety-four years of age he retained the use of his faculties to the last. No opportunity was afforded to his relatives and friends to communicate with and obtain the attendance of his son, the well-known John B. Gough, the temperance orator, now in America. The burial service was most impressively read by the Rev. W. Chambers, M.A., of St. Anne's, Seven Sisters-road, of whose church the deceased was a devout and consistent member. The funeral was conducted by the Reformed Funerals Company with great decorum, and one very noticeable feature in the procession was the evident superiority of the company's attendants, whose manners and appearance were a vast improvement upon existing customs.

Modes of Marriage.—There were at the close of the year 1869, the latest return, 6,212 buildings (other than churches) registered for the solemnisation of marriages in England. As many as 1789 were chapels belonging to the Independents or Congregationists; 1,594 belonged to the Wesleyan Methodists, the original connexion and the offshoots; 1,255 to the Baptists, 668 to the Roman Catholics, 326 to the Calvinistic Methodists and Lady Huntingdon's Connexion, 184 to the Presbyterians, 161 to the Unitarians, 236 to other denominations. It is but a generation since marriages otherwise than according to the rites of the Established Church were first made legal in England. In 1849 there were 18,701 such marriages; in 1859 the number had 31,513; in 1869 it was as many as 41,888, not very greatly less than one-fourth of the whole number of marriages. The number celebrated, not at any church or chapel, but at a superintendent-registrar's office, has increased very greatly; in 1849 it was but 5,558, in 1859, 10,844, in 1869, 16,745. This mode of marrying is popular in some parts of the country. In 1869 in the Exeter district there were 195 marriages at church, and 156 at the registrar's office; and at Plymouth 321 at church, and 312 at the registrar's office. In the north of England 1,493 of the 5691 marriages in the year 1869 in Durham were at the registrar's office; in Northumberland 745 of the whole 3,401; in Cumberland 482 of the whole 1,463. In the Morpeth district there were 188 marriages in all; 66 at church, 104 at the registrar's office. At Berwick, 163 marriages; 41 at church, 82 at the registrar's office. These are border districts, be it observed. In Wales, again, the Church is weak. The Cardiff district returns 674 marriages in 1869; 253 at church, 283 at the registrar's office, 77 at Dissenting chapels. At Merthyr Tydfil, 1024 marriages; 184 at church, 471 at the registrar's office, 326 at Dissenting chapels, 41 at Roman Catholic chapels. Neath, 476 marriages; 194 at church, 220 at the registrar's office, 60 at Dissenting chapels. Festiniog, 177 marriages; 36 at church, 85 at the registrar's office, 56 at Dissenting chapels. In all Wales, out of 8,766 marriages in 1869, 2,366 of them were at the registrar's office.

Gleanings.

In Connecticut, a murderer sentenced to be hanged is issuing cards of invitation to his execution.

It is proposed to fix milestones and half-mile-stones in the streets of London radiating from a given centre.

The *Boston Traveller* announces that the cemeteries around that city are now "most attractive for temporary visitors."

A man named William Smith, an inmate of the Bethnal-green Workhouse, died last week at the age of 103 years.

Among the Tammany "fraud" items are $7500 for thermometers for the New York Court rooms.

Lawyers' mouths are like turnpike gates—never open except for pay.

In the West-end of London beefsteaks are in many places 16d. a pound.

The Metropolitan Board of Works have resolved to purchase Hampstead Heath at a cost of 47,000*l.*

The sea was tremendously high on the North Devon coast on Thursday night. The pier at Westward Ho! was washed away.

The Detroit papers have discovered a new method of driving away the organ-grinders. Every day or two they have a small paragraph like this:—"Organ-grinders in Memphis make about $10 a day."

Lochnagar and the other high hills seen from the valley of the Dee were closely covered with snow on Friday morning.

A man was boasting to Lord Palmerston, "I spend half my income in charity, I assure you—I do indeed! I give thousands of pounds away! Generosity covers everything!"—"Including modesty, sometimes," added his lordship.

A woman who went into a photograph establishment in Broadway, the other day, to have a picture of her baby taken, gave the child a preliminary spanking, in order, as she said, "to bring a healthy bloom into its cheeks, so it would make a pretty picture."—*American paper.*

A young woman in Chicago has invented a new branch of female usefulness. She advertises that she will "give lessons in etiquette, and the way of conversing with ladies, to any young gentleman who does not feel at ease in the society of the opposite sex. Tuition to lovers extra." She has been quite successful, and makes a speciality of proposals in various forms.

Conjuring Cholera.—Old heathenish habits will emerge, sometimes, even in most orthodox Russia. In the centre of the empire, at Dawydkowo, near Moscow, the inhabitants bethought themselves of an ancient Druidical practice for keeping out approaching cholera. Twelve maidens of the locality, headed by a widow and her bairn, were teamed to a plow, which they dragged at "the very witching hour" round the boundaries of the parish, hoping that the scourge would never dare to transgress the magic circle. A few days after, the orthodox clergy, under the pressure of popular opinion, and in order to secure the continuance of the worldly contributions of their parishioners, felt compelled to consecrate the furrow thus traced by the virgins, and a stately procession, *in pontificalibus*, had to complete the previous ceremony.

Too Clever.—An assistant of a chemist recently put up a prescription for a young lady of a dose of castor oil. She innocently inquired how it could be taken without tasting it. He promised to explain to her, and in the meantime offered her courteously a glass of flavoured and scented seltzer water. When she had finished it, he said triumphantly, "You see, miss, you have taken your oil and you did not know it." The young lady screamed out, "It was for my mother."

A Too Candid Boy.—A good story is told of Mr. John Ramsay, whose life has just been published. He was speaking one day of the old practice of rough-and-ready word-and-blow correction, and illustrated it as follows: "I min' weel, when I was scarcely five years old, how my mither taught me that. The good woman had been hearing me repeat the Lord's Prayer. She had added to her other instructions that night the information that the next night she wished me in addition to say something of my own—some that I earnestly desired God to grant me. Ye can fancy her amazement, when from the lips of her kneeling boy there arose the petition, 'O Lord, gi'e my mither a better temper. Mak' her——.' The 'dirl' that instantly rang through my head rings in it now when I'm speaking o't."

The Sea Serpent off the Irish Coast.—A startling circumstance has, according to the *Limerick Chronicle*, occurred at Kilkee. The sea serpent has actually appeared at that waterin-place, to the dismay of the visitors, who had not reckoned on this pleasing addition to their little society. On Tuesday last a party of several ladies and gentlemen, one of whom, fortunately for the serpent, is a "well-known clergyman in the north of Ireland," observed an enormous head, shaped somewhat like that of a horse, emerge from the watar. Behind the head and no the neck was a kind of chignon, or, as the *Chronicle* describes it, "a huge mane of sea-weed-looking hair, which rose and fell with the motion of the water." It may well be imagined that when the head fixed its glassy eyes on the group it excited for the moment feelings the reverse of comfortable. "One lady nearly fainted at the sight, and all had their nerves considerably upset by the dreadful appearance of this extraordinary creature." The well-known clergyman, however, in the north of Ireland preserved his presence of mind and was equal to the occasion, for he minutely inspected the interesting stranger, steadfastly returning its gaze, until, to the relief of all present, in a few minutes the gigantic head ducked and disappeared beneath the surface of the water. There can be little doubt that the sea serpent, who has hitherto been too modest to disclose himself except to mariners on the lonely sea, has turned over a new leaf, and will in future make himself at home at various seaside places; nor can anything be more injudicious than to turn a cold shoulder upon him, or annoy him, on the other hand, by vulgar curiosity. He is evidenly a most determined beast, of gigantic strength and stature, and it would be well, now that he shows a social tendency, to meet him respectfully but with self-possession. His appearance, it is true, is against him, but, for aught we know, his disposition may be good; and so far from there being any reason for ladies to faint away when he puts his head out of the water, there is, it is to be feared, far more reason to expect that the serpent himself will be overcome by faintness at some of the sights to be witnessed at many of the watering-places on our coast.—*Pall Mall Gazette.*

NOTICE.—*All announcements intended for this column must be accompanied by a remittance of half-a-crown in postage stamps.*

Births, Marriages, and Deaths.

BIRTH.

BLACKIE.—Sept. 26, the wife of the Rev. J. Morell Blackie, LL.B., Leamington, of a daughter.

MARRIAGES.

LEDGER—BELLAMY.—Sept. 28, at Lower Clapton Congregational Church, by the Rev. Frank Soden, Henry, son of Henry Ledger, Esq., of Canonbury, to Mary, third daughter of John Bellamy, Esq., of Amhurst-road, Hackney, and Millwall.

SHAW—FARWIG.—Sept. 28, at Selhurst Congregational Church, Norwood, by the Rev. N. T. Langridge, Goodwin Mogiuie Shaw, of 56, Canonbury-park South, third son of John Shaw, of Northampton-park, Canonbury, to Eliza Christina, elder daughter of the late William Frederick Farwig.

WOOD—KENT.—September 27, at Queen's-square Chapel, Brighton, by the Rev. B. P. Pratten, B.A., of Haslemere, and the Rev. E. Paxton Hood, the Rev. George Wood, B.A., of Bristol, to Rebecca, widow of the Rev. Benjamin Kent, of Lower Norwood, and only child of the late Rev. John Hall, of Chesham, Bucks. No cards.

DEATHS.

BARNARD.—Sept. 26, at the Kestrels, Rodborough, Gloucestershire, Sarah Jane, daughter of the late Edward Barnard, of High Beeches, Nailsworth, in the same county, in the 55th year of her age.

LONGWILL.—Sept. 29, suddenly, at his residence, Holmesdale-place, Bromley, Kent, aged thirty-seven, the Rev. David F. Longwill, M.A., who had just completed a four years' pastorate of the Bromley Congregational Chapel, and was present at the week evening service only two days before his death. Mr. Longwill was the editor of the last two vols. of the "Pulpit Analyst," and engaged in other literary work.

GOOD VALUE FOR MONEY is desired by all, but with articles that cannot be judged of by appearance, careful purchasers rely on the high standing of those with whom they deal. For thirty years, Horniman's Pure Teas in packets have given general satisfaction, being exceedingly strong, of *uniform good quality, and truly cheap.* (2,538 Agents are appointed.)

BREAKFAST.—EPPS'S COCOA.—GRATEFUL AND COMFORTING.—"By a thorough knowledge of the natural laws which govern the operations of digestion and nutrition, and by a careful application of the fine properties of well-selected cocoa, Mr. Epps has provided our breakfast-tables with a delicately-flavoured beverage which may save us many heavy doctors' bills."—Civil Service Gazette. Made simply with Boiling Water or Milk. Each packet is labelled—"James Epps & Co., Homœopathic Chemists, London." Also, makers of Epps's Cacaoine, a very thin beverage for evening use.

HOLLOWAY'S OINTMENT AND PILLS.—Consumption Prevented.—Influenza, colds, and fever are ever prevailing in our changeable climate. Though easily cured at first, when neglected they frequently induce serious diseases of which the chief and most fatal is consumption. If Holloway's Pills be resorted to on the first appearance of any of these diseases, and if the symptoms be very urgent, his Ointment should also be well rubbed twice a day on the back and chest; they will cease to cause alarm; all consumptive tendency will certainly be banished, and the body, freed from all impurities, will be left in a healthier state than it was before the illness. The Pills being free from noxious ingredients of any kind, the most delicate and timid may harmlessly take them.

BANK OF ENGLAND.

(From Wednesday's *Gazette*.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Sept. 27.

ISSUE DEPARTMENT.

Notes issued	£35,302,760	Government Debt.	£11,015,100
		Other Securities ..	3,984,900
		Gold Coin&Bullion	20,302,760
		Silver Bullion	
	£35,302,760		£35,302,760

BANKING DEPARTMENT.

Propr'tor's Capit'l	£14,553,000	Government Securities, (inc. dead weight annuity).	£14,043,356
Rest..... ..	3,677,923		
Public Deposits ..	6,193,482	Other Securities ..	22,837,186
Other Deposits ..	22,989,578	Notes	10,289,785
Seven Day and other Bills	543,672	Gold & Silver Coin	787,328
	£47,957,655		£47,957,655

Sept. 28, 1871. GEO. FORBES, Chief Cashier.

Markets.

CORN EXCHANGE, MARK LANE, Monday, Oct. 2.

We had a fair supply of English wheat for to-day's market, and from abroad arrivals have been liberal. English Wheat made an advance of 1s. per qr. on the prices of Monday last. In foreign wheat a large business has been done during the past week at 1s. to 2s. advance, especially in American and Russian qualities, which improvement was supported to-day with less activity. Flour was 1s. per sack and barrel dearer. Malting barley was 1s. per. qr. higher; grinding descriptions unaltered in value. Peas and beans sold at former prices. Indian corn in small supply, and prices 1s. higher. Of oats we have good supplies, which are met by free demand on the part of our dealers, at an improvement of 6d. per qr. on the quotations of this day week. Cargoes on the coast have met a free sale during the week, at an advance of 2s. on wheat and 1s. on Indian corn. Demand to-day is checked by the high prices asked.

CURRENT PRICES.

	Per Qr.			Per Qr.	
	s.	s.		s.	s.
WHEAT—			PEAS—		
Essex and Kent, red..	—	to —	Grey	37	to 40
Ditto new.. ..	52	to 57	Maple	43	46
White	—	—	White	38	42
„ new ..	58	63	Boilers	38	42
Foreign red ..	55	58	Foreign	37	40
„ white ..	60	62			
			RYE—	36	38
BARLEY—					
English malting	31	34	OATS—		
Chevalier.. ..	36	39	English feed ..	23	26
Distilling.. ..	34	36	„ potato..	27	32
Foreign	33	37	Scotch feed ..	—	—
			„ potato..	—	—
MALT—			Irish Black ..	19	21
Pale..	—	—	„ White ..	21	24
Chevalier.. ..	—	—	Foreign feed ..	16	21
Brown	49	54			
			FLOUR—		
BEANS—			Town made ..	47	50
Ticks	37	39	Best country households ..	42	44
Harrow	39	44	Norfolk & Suffolk	39	41
Small	—	—			
Egyptian.. ..	32	34			

METROPOLITAN CATTLE MARKET, Monday, Oct. 2.—The total imports of foreign stock into London last week amounted to 19,308 head. In the corresponding week in 1870 we received 1,245; in 1869, 13,210; in 1868, 8,617; and in 1867, 10,446 head. An unfavourable tone has pervaded the cattle trade to-day. The market has again been heavily supplied with beasts; but, as on Monday last, foreign breeds have predominated. A want of animation has pervaded the inquiry, and transactions have been restricted. The very best breeds have occasionally made 5s. 10d., but 5s. 8d. has been the general top quotation, whilst many good breeds have been disposed of at 5s. 6d. per 8lbs. From Lincolnshire, Leicestershire, and Northamptonshire we received about 1,600 shorthorns, &c.; from other parts of England, about 250 various breeds; and from Ireland, 50 oxen. Only a moderate supply of sheep has been in the pens. Sales have progressed slowly, and the tendency of prices have been in favour of buyers. The best Downs and half-breds have sold at 6s. 8d. to 6s. 10d. per 8lbs. Calves, the show of which has been moderate, have been in limited request, on former terms. Pigs have changed hands quietly, at the rates previously current.

Per 8lbs., to sink the offal.

	s.	d.	s.	d.		s.	d.	s.	d.
Inf. coarse beasts	3	8	to 4	10	Pr. coarse wooled	6	0	6	8
Second quality .	5	0	5	4	PrimeSouthdown	6	8	6	10
Prime large oxen	5	4	5	6	Lge. coarse calves	3	8	4	6
Prime Scots . .	5	6	5	8	Prime small .	5	0	5	8
Coarse inf. sheep	4	4	5	0	Large hogs . .	3	6	4	0
Second quality .	5	2	6	0	Neat sm. porkers	4	0	4	8

BREAD, Saturday, Sept. 30.—The prices in the Metropolis are, for Wheaten Bread, per 4 lbs. loaf, 7½d. to 8d.; Household Bread, 6½d. to 7d.

METROPOLITAN MEAT MARKET, Monday, Oct. 2.—Limited supplies of meat have been on sale. The trade has been dull at our quotations. The import into London last week consisted of 481 packages from Hamburg, 35 Harlingen, and 8 from Rotterdam.

Per 8lbs. by the carcase.

	s.	d.	s.	d.		s.	d.	s.	d.
Inferior beef .	3	8	to 4	2	Middling do. .	5	0	to 5	2
Middling do. .	4	4	4	8	Prime do. . .	5	4	5	8
Prime large do.	4	10	5	0	Large pork . .	3	8	4	8
Prime small do.	5	0	5	2	Small do. .	5	0	5	4
Veal	5	0	5	4	Lamb	0	0	0	0
Inferior Mutton	4	0	5	0					

PROVISIONS, Monday, Oct. 2.—The arrivals last week from Ireland were 2,728 firkins butter and 3,158 bales bacon, and from foreign ports 20,522 packages butter and 1,790 bales bacon. The sale for Irish butter has been active during the past week, and sales of the finest Clonmels were made at 125s. to 126s.on board, but at the close the market was rather quieter. Foreign butter sold well without alteration in prices, except best Dutch, which declined 4s. to 6s. per cwt. The bacon market has ruled steady, and at the close the finest Waterford declined 4s; choice sizeable orders charged 76s. on board. Hamburg bacon remains without change.

COVENT GARDEN MARKET, Friday, Sept. 29.—The home markets are unusually dull, but large quantities of goods are being sent to the northern ones, such as plums, apples, and French pears, of which we are now receiving very large supplies. Rough produce in vegetables is about sufficient for the demand, and hothouse grapes, peaches, and nectarines remain at last week's quotations.

HOPS.—BOROUGH, Monday, Oct. 2.—A greater part of the new growth has now reached our market, and up to the present has proved of excellent quality. To-day trade is active with strong prices, fine samples having the most attention, while low and medium are more difficult to vend. Foreign markets are reported quiet. Latest advices from New York report the crop to be gathered in, and to be estimated at from 50,000 to 60,000 bales, one half of which are only good, and the rest rubbish hardly fit for use. Mid and East Kent, 9*l.*, 10*l.* 10s., to 13*l.* 13s.; Weald, 8*l.* 10s., 9*l.* 9s., to 10*l.* 10s.; Sussex, 7*l.* 5s., 7*l.* 15s., 9*l.* 0s.; Farnham and country, 11*l.* 0s., 13*l.* to 16*l.* 0s. Yearlings.—Mid and East Kent, 3*l.*, 4*l.* 4s., to 6*l.* 10s.; Weald of Kent, 3*l.*, 4*l.*, to 5*l.* 15s.; Sussex, 3*l.*, 3*l.* 10s., to 4*l.* 15s.; Sussex, 3*l.*, 3*l.* 10s., to 5*l.*; Farnham and country, 4*l.* 10s. 5*l.* 5s., to 6*l.*; Olds, 1*l.*, 1*l.* 5s., to 1*l.* 10s.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 2.—Only moderate supplies of potatoes have been on sale. There has been a fair demand at late rates. The import into London last week consisted of 6 bags from Rotterdam, 2,073 from Antwerp, and 8 from Hamburg. Regents, 70s. to 90s. per ton; Rocks, 55s. to 65s. per ton.; Flukes, 95s. to 110s. per ton.

SEED, Monday, Oct. 2.—There are no supplies of English cloverseed yet offering; specimens of new English are much under the quality of last year. The German red promises to be good, but none offered for sale yet. White seed points to be high this season. Trefoil was quite as dear. New white mustardseed realised full prices for the best samples of Essex. Canaryseed commanded former values. Winter tares met a moderate sale at the rates of last week.

WOOL, Monday, Oct. 2.—Notwithstanding the increasing dearness of money, the wool market has still presented a firm appearance; a full average business has been passing, and prices have been well maintained.

OIL, Monday, Oct. 2.—Linseed oil has been steady. Rape has been quiet. In other oils business has been limited.

COAL, Monday, Oct. 2.—Owing to the limited supplies Factors realised an advance on all coals. Hettons, 20s. 6d.; Harton, 18s.; Hartlepool, 19s.; Lambtons, 19s. 6d. Ships fresh arrived, 18; ships at sea, 5.

Advertisements.

TO GROCERS' and DRAPERS' ASSISTANTS.—WANTED, by Dawbarn and Sons, Wisbech, a single YOUNG MAN, with a good knowledge of both businesses, as TRAVELLER to represent them in the counties of Cambridge, Norfolk, and Suffolk.—Applicants must state age, salary, and reference.

OPENING SERVICES of the STAMFORD HILL CONGREGATIONAL CHURCH.

SERMONS will be preached—

On WEDNESDAY, October 4th, by the Rev. THOMAS BINNEY, at Twelve o'clock; and in the Evening by Rev. J. BALDWIN BROWN, B.A., at Seven o'clock.

On SUNDAY, October 8th, in the Morning by Rev. ALEX. RALEIGH, D.D., at Eleven o'clock; and in the Evening by Rev. HENRY SIMON, at Half-past Six o'clock.

And on WEDNESDAY EVENING, October 11, by Rev. ENOCH MELLOR, D.D., at Seven o'clock.

KING'S COLLEGE.

Mr. C. J. PLUMPTRE will begin his LECTURES and Practical Instruction in Public Reading and Speaking, with an INTRODUCTORY LECTURE "On Elocution in reference to Public and Social Life." TUESDAY, October 10, at 8 p.m. Admission free on presentation of card.

The first part of the course will consist of a series of Lectures on every Tuesday and Friday evening, at the above hour, embracing, amongst others, the following subjects:—Physiology of the vocal and speech organs, management of the voice, causes and means of removal of "clerical sore throat," stammering and defective articulation, the art of public reading and extempore speaking in reference to the Church, the Bar, and other professions, and the preparation and delivery of lectures and public addresses generally. The selections read in illustration will be taken from the great orators and poets of England and America. Fee for the course ending March 31, £1 11s. 6d. Engagements made with Institutions, Colleges, and Schools. Private Pupils in Elocution, and for Impediments of Speech, received at Mr. Plumptre's residence, 36, Hamilton-terrace, St. John's-wood, N.W. Terms forwarded on application.

CONGREGATIONAL UNION.

The THIRTY-SECOND AUTUMNAL ASSEMBLY of the CONGREGATIONAL UNION of ENGLAND and WALES will be held in SWANSEA on OCTOBER 9—12.

Rev. THOMAS JONES, Chairman.

MONDAY, OCT. 9.

A Sermon will be preached by Mr. R. W. Dale, M.A., Birmingham, in the Congregational church, at seven p.m.

TUESDAY, OCT. 10.

10 a.m.—Meeting of Assembly. Chairman's Address. Introduction of Delegates. Paper by Rev. D. Thomas, B.A., of Bristol, on the Supply of Ministers.

3 p.m.—Dinner at Public Hall.

7 p.m.—Meeting of Assembly. Paper by Dr. Rees, of Swansea, on the Establishment of English Congregational Churches in Wales. Addresses on the same subject by Revs. J. Davies (Cardiff), Professor Morgan (Carmarthen), H. Richard, Esq., M.P., and others.

WEDNESDAY, OCT. 11.

9. a.m.—Special Prayer-meeting. Subject—Home and Foreign Missions. Chairman—Rev. W. Roberts.

10 a.m.—Meeting of Assembly.

1. Consideration of Revised Draft of Constitution.
2. Report on Sustentation Fund.

1.30 p.m.—Dinner at Public Hall.

3 p.m.—Sectional Meetings.

A. Zoar Chapel. Paper by Rev. Dr. Henry Allon on the Amalgamation of the Congregational Colleges, and the Desirableness of their Change into Divinity Schools. Rev. J. C. Harrison and others will speak in this Section. Chairman—James Scrutton, Esq.

B. Castle-street Chapel. Paper by Rev. A. Mackennal, B.A., Leicester, on Teaching in the Churches by means of Adult Classes and Open Conferences. Mr. Dale, Birmingham, and others will speak in this section. Chairman—W. G. Lemon, Esq.

C. Ebenezer Chapel. Paper on Doctrinal Provisions in Trust Deeds, by Rev. J. Baldwin Brown, M.A. Rev. John Kennedy and others will speak in this section. Chairman—E. M. Richards, Esq., M.P.

7 p.m.—General Missionary Meeting in the Music Hall. Chairman—Rev. R. Moffat. Addresses will be delivered by Rev. W. Cuthbertson, B.A., Rev. G. John, and Dr. Mullens.

7 p.m.—A Sermon at Mumbles by Rev. A. Morton Brown, LL.D., Cheltenham.

THURSDAY, OCT. 12.

9 a.m.—Special Prayer Meeting. Chairman—Rev. J. Waite, M.A., Cardiff. Subject—The Revival of Religion in the Churches.

10 a.m.—Meeting of Assembly.

1. Paper by Rev. E. J. Hartland, Bristol, on Arrangements with other Bodies of Nonconformists to Prevent the Multiplication of Weak Churches. A resolution will be submitted by the Rev. T. W. Davids.
2. Paper on Christian Giving, by W. H. Conyers, Esq., Leeds.
3. Paper by the Rev. S. Hebditch, on the Use of Means for Obtaining a Revival of Religion.

3 p.m.—Dinner at Public Hall.

7 p.m.—Public Meeting (English). Chairman—Charles Reed, Esq., M.P. Addresses will be delivered by Revs. J. Morlais Jones (London), H. Oliver (Newport), J. A. Macfadyen, B.A. (Manchester), and Alfred Rooker, Esq. (Plymouth).

7 p.m.—Public Meeting (Welsh). Chairman—H. Richard, Esq., M.P. Addresses will be delivered by the Revs. R Thomas (Bangor), W. Morgan (Carmarthen), and J. Thomas (Liverpool).

The Prayer Meetings and Meetings of Assembly will be held in the Congregational Church (Rev. T. Jones).

Resolutions on Several Topics of Public Interest will be submitted to the Assembly in the course of the Sittings.

Members of the Union and visitors preferring to make their own arrangements are directed to the Mackworth Arms.

The tourist arrangements of the Great Western are available for those who travel from London.

ALEXANDER HANNAY.

18, South-street, Finsbury, 27th Sept., 1871.

LONDON PAST and PRESENT.—Mr. FRANK BLOMFIELD is prepared to make arrangements for the delivery during the coming winter of his LECTURE, illustrated by Dissolving Views, upon the above interesting subject.—Address, 10, The Terrace, Kilburn, N.W.

NATIONAL EDUCATION LEAGUE.

The THIRD ANNUAL GENERAL MEETING will be held at BIRMINGHAM, on TUESDAY and WEDNESDAY, 17th and 18th October, 1871.

PROGRAMME.

TUESDAY, OCTOBER 17.

MORNING SITTING, from 10.30 o'clock a.m. till 1.30 p.m.

Chairman's Address.
The Report of the Executive Committee.
Election of the Council, Officers, and Executive Committee.
Resolution providing for Parliamentary action in the course of next Session.

AFTERNOON SITTING, 3 p.m. to 5 p.m.

Papers and Discussion on the Working and Defects of the Elementary Education Act.
Paper on School Fees, by Mr. R. W. Dale, M.A.
Paper on the Education Act and its Working in Wales, by Rev. Sonley Johnstone.

WEDNESDAY, OCTOBER 18.

MORNING SITTING, 10.30 a.m. to 1.30 p.m.

Papers and Discussion on Education in Ireland and Scotland. (Deputation from National Education League for Ireland will attend).

AFTERNOON SITTING, 3 p.m. to 5 p.m.

Papers and Discussion on Free Education.

EVENING, 8 p.m.

Conversazione in the Town Hall, at the invitation of the Mayor of Birmingham.

Members wishing to contribute papers, or to speak on the subjects set down for discussion, are requested to communicate with the Secretary at once.

All particulars may be obtained on application at the Offices of the League, 47, Ann-street, Birmingham.

FRANCIS ADAMS, Secretary.

NATIONAL ASSOCIATION for PROMOTING AMENDMENT in the LAWS relating to the LIQUOR TRAFFIC. (Established 1868.)

Chairman of Council—Sir R. ANSTRUTHER, Bart., M.P.
Chairman of Executive Committee—Rev. H. J. ELLISON.
Bankers—Ransom, Bouverie, and Co., Pall-Mall.

The Bill of this Association, prepared in 1869, but withheld in deference to the Government proposals, will be introduced in the next session of Parliament, providing for:—

Vesting the Control of Licences in the Ratepayers of each locality, to be exercised by means of Licensing Boards elected by the Ratepayers;
Reducing the number of existing Public-house Licences;
Gradually Abolishing Beershops;
A System of Compensation by Licence Rental;
Submitting Fresh Licences to Public Tender;
Uniformity of Retail Licence;
Increasing the Rateable Value of Public-houses;
Severing the Connection between Public-houses and Music Halls, &c.;
Restricting Hours of Sale on Week-days and Sundays, with discretionary power to Licensing Boards to further limitation;
Detection of, and Punishment for, Adulteration and other Abuses.

SUBSCRIPTIONS are earnestly solicited.

Offices—6, Adam-street, Adelphi, London.

MILL HILL SCHOOL, MIDDLESEX.

HEAD MASTER—
RICHARD F. WEYMOUTH, Esq., D. Lit. and M.A., Fellow of Univ. Coll., Lond.; Member of the Council of the Philological Society, &c., &c.

SECOND MASTER—
H. TAYLOR, Esq., M.A., Queen's Coll., Oxford; Double First in Moderations, and 2nd Class in the Final Classical School; also M.A. and late Scholar of Trin. Coll. Camb., 14th in 1st Class in Classical Tripos, and 1st Chancellor's Medallist, 1868.

ASSISTANT MASTERS—
A. H. SCOTT WHITE, Esq., B.A., Prizeman in Anglo-Saxon and Early English of Univ. Coll., London.
JAMES A. H. MURRAY, Esq., F.E.I.S., Member of the Council of the Philological Society, one of the Editors of the Publications of the Early English Text Society, Author of "The Dialect of the Southern Counties of Scotland," &c., &c.
JAMES NETTLESHIP, Esq., B.A., Scholar and Prizeman of Christ's Coll., Camb.; 2nd Class Classical Tripos, 1866.

For Prospectuses and further information apply to the Head Master, at the School, or to the Secretary, the Rev. R. H. MARTEN, B.A., Lee, S.E.

STROUD LADIES' COLLEGE, BEECHES-GREEN, STROUD, GLOUCESTERSHIRE.

Principals—The Misses HOWARD.
Resident English, French, and German Governesses.
Attendant Professors.
Reports monthly. Test Examinations every term.

This College educates Daughters of Gentlemen and Professional Men.

The House is large, airy, and well situated, and has an ample lawn for out-of-door recreation.

The Misses Howard aim to secure for their Pupils a sound literary and intellectual culture, together with refined manners, and a healthy Christian and moral training.

Prospectus, with references and copies of Examination Papers, on application.

HIGHBURY HOUSE SCHOOL, St. LEONARD'S-ON-SEA.

Upper, Middle, and Preparatory Departments.
Classics, Mathematics, Modern Languages, and thorough English.
Kinder-Garten and Pestalozzian Classes for Little Boys.
The comfort and health of delicate boys especially studied.
A liberal table and watchful care.
Head Master—Rev. W. WOODING, B.A.
For Prospectus apply to Mrs. Duff, Highbury House, St. Leonard's.

VICTORIA VILLA, FINCHLEY, N.

ESTABLISHMENT FOR YOUNG LADIES, Conducted Mrs. WASHINGTON WILKS. The course of instruction embraces the usual branches of a thorough English education, with the French and German Languages; also Piano, Singing, and Drawing taught by competent Masters.

ACCIDENT INSURANCE COMPANY (Limited).

GENERAL ACCIDENTS. | PERSONAL INJURIES.
RAILWAY ACCIDENTS. | DEATH BY ACCIDENT.
7, Bank Buildings, Lothbury, E.C.

THE INSTITUTE
PERMANENT BUILDING AND INVESTMENT SOCIETY.

PRESIDENT—W. T. M'CULLAGH TORRENS, Esq., M.P.

TRUSTEES.
J. Clapham, Esq., 34, Milner-square, and Cushion-court, E.C.
J. Templeton, Esq., F.R.G.S., 90, Morton-road, Islington.
John Carr, Esq., 171, High Holborn.

DIRECTORS.
Mr. A. Antill, Shepherdess-walk, City-road.
Mr. J. Benson, Hilldrop Cottage, Hilldrop-road, N.
Mr. L. Chace, 91, Harrow-road West.
Mr. Farmer, 8, Cleveland-road, Islington.
Mr. J. Grover, 106, Packington-street, Islington.
Mr. E. C. Jukes, 21, Almorah-road, Islington, N.
Mr. W. Keen, 69, City-road.
Mr. W. T. Ogden, 102, Englefield-road, N., and Bucklersbury.
Mr. E. Simmonds, 78, Morton-road, Islington.

Subscription Shares, 5s. Month. Paid-up Shares, £25.

7½ per cent. has been paid on investing Shares of 18 months' standing. 5 per cent. on New Shares.

Immediate advances on Leasehold and Freehold property, on favourable terms, repayable by monthly instalments within fourteen years. Law charges fixed.

Monthly Subscription Meeting, Third Tuesday, at Society's Office, Wellington Hall, Upper-street, Islington, N.

Prospectuses on applications to S. CRAWLEY, Secretary, 44, Queen's Head-street, Islington.

THE ALEXANDRA PALACE AND MUSWELL HILL ESTATE TONTINE.

To terminate on the 30th June, 1886.

TRUSTEES.
John Clutton, Esq., Whitehall Place.
John Hackblock, Esq., Bolton Gardens.
John Horatio Lloyd, Esq., Inner Temple.

EXECUTIVE COMMITTEE.
Lord Frederic Kerr. | John Alldin Moore, Esq.
Sir William Wiseman, Bart. | Granville R. Ryder, Esq.
John Parson, Esq. | Charles Magnay, Esq.
James Goodson, Esq. | Robert Fowler, Esq.
John Borradaile, Esq.

BANKERS.
The London and County Bank and Branches.
The City Bank and Branches.

AUDITORS.
John Ball, Esq. | John Young, Esq.

BROKERS.
Messrs. Walker and Lumsden, 9, Old Broad Street, E.C.
Messrs. Huggins and Rowsell, 1, Threadneedle Street, E.C.

SOLICITORS.
Messrs. Cope, Rose, and Pearson, 26, Great George Street, Westminster, S.W.

The Palace is a splendid, capacious, and *substantial* structure (of the Italian order of architecture), and the Estate comprises nearly 500 acres of beautiful freehold land within six miles of Charing Cross.

The main advantages of this undertaking may be said to be as follows:—

The holder of a Tontine Certificate for ONE GUINEA or upwards, will become entitled to—

A share in the realisation of the estate in 1886, when the net proceeds must be of enormous value.

Free admissions in the meantime, according to the number of Rights.

A share in the Art Unions (proposed to be held once in every three years), when the prizes will be considerable.

To be reimbursed 20s. for each Guinea paid in the event of the Life nominated, and upon which the Tontine privilege depends, not surviving till the 30th June, 1886.

Thus the Tontine (besides its other great privileges) presents the opportunity of making, at a very slight cost, an ample endowment for children, or of ensuring a very large return for the capital invested.

It being a "Trust" Subscribers incur NO LIABILITY and must benefit.

If no issue is made, the Subscriptions will be returned in full.

For further particulars, see Detailed Prospectus.

Admissions to view the Palace (which has one of the largest and most perfect organs in the world) and also the beautiful grounds (which are greater in extent than the Regent's Park, can be obtained at the Offices of the Company, 5 and 6) Great Winchester-street-buildings, E.C.

THOS. DIXON, Secretary.

ALEXANDRA PALACE.—The advantages offered to the Public were thus summed up by the *Times* of July 18th:—"Under the title of 'Alexandra Palace and Muswell Hill Estate Tontine,' certificates representing 850,000 guineas are about to be issued, which will entitle the holders, in proportion as they may possess a single certificate of one guinea or any larger number, to participate in the various objects of the institution, or to take their share of the entire property of the Palace and grounds of 498 acres, should they, fifteen years hence, be among the surviving holders. Under an elaborate but ingenious plan framed for the purpose, each subscriber will have several options as to the mode in which he may obtain a return for his investment, and be virtually guaranteed against loss. The Trustees and Board of Directors consist of experienced persons familiar with the management of London properties and of public establishments, and it may be hoped that the result of their arrangements will be to furnish to the population of the North of the metropolis a place of resort as attractive as that on the other side at Sydenham."

ALEXANDRA PALACE.—In an address delivered by that distinguished lawyer, Mr. John Horatio Lloyd, one of the Trustees of the Alexandra Palace and Muswell Hill Estate Tontine, Mr. Lloyd explained the principle on which it was proposed to raise the necessary capital, and declared that he was perfectly satisfied that no possible loss could be sustained by any one investing; as, in addition to the value of the property, a system of insurance had been devised which was a practical guarantee against any possible failure. He declared that he would not have accepted the position of trustee had he not been satisfied that the undertaking was one offering many solid advantages to investors; commercially secure against failure, and commending itself in the highest degree to the favourable consideration of all interested in providing for the acknowledged wants of the working classes, and desirous to do so in some more substantial form than by mere words.—*Advertiser.*

ALEXANDRA PALACE.—The advantages offered to subscribers to the Alexandra Palace and Muswell Hill Estate Tontine are thus described by the *Builder*. The holder of a guinea ticket will have 780 free admissions to the grounds, five chances of an Art Union prize, ranging from £2 to £500, and a distribution share in 1886, which is estimated at not less than £10. If the nominee on the certificate die before 1886, £1 for every £1 1s. subscribed will be returned by the Insurance Company to the representative of the nominee or certificate holder. Thus each subscriber, the *Times* remarks, will be virtually guaranteed against loss. The park and grounds contain 498 acres of well-wooded ornamental land, nearly all freehold, commanding an extensive and beautiful view. The Palace covers nine acres, and all within a radius of six miles from Charing-cross. The *Art Journal* remarks, we cannot afford to lose this spot, which, if duly preserved nd tended, will be of priceless value in a few years.

Mutual Assurance without Mutual Liability
Non-Forfeiture Policies by Limited Payments.

BRITISH EQUITABLE ASSURANCE SOCIETY.

Offices—4, *Queen Street Place, London, E.C.*

DIRECTORS.
George Thomas Dale, Esq., Bayswater.
William Sutton Gover, Esq., 4, Queen-street-place.
John Middleton Hare, Esq., Forest Hill.
Fountain John Hartley, Esq., Addle-street.
William George Lemon, Esq., Lincoln's Inn.
Henry Potter Olney, Esq., Fountain-court, Aldermanbury.
William H. Smith, Esq., Upper Norwood.
Edward Bean Underhill, Esq., LL.D., Hampstead.

MANAGING DIRECTOR AND ACTUARY.
William Sutton Gover, Esq., F.S.S., F.I.A.

SUB-MANAGER.
Mr. John Wilkinson Fairey.

REPORT.

The Directors have the pleasure of reporting the continued prosperity of the Company.

In the year ending 31st January last, up to which time the accounts are now made up, 2,253 new Life Policies have been issued, assuring £388,545, the New Annual Premiums thereon being £11,866.

The Directors deplore the great loss which the Company has sustained through the removal by death (within a fortnight of each other) of the lamented Chairman and Vice-Chairman, Messrs. Edmund Dunn and John Smither. From the foundation of the Company, until the close of their lives, they discharged their duties as Directors with earnest fidelity. The vacancies at the Board have been filled up until the Annual Meeting, by the election of Mr. Henry Potter Olney (of the firm of Messrs. Olney, Amsden and Co.), and of Dr. Edward Bean Underhill (Secretary of the Baptist Missionary Society).

PERPETUAL INVESTMENT and BUILDING SOCIETY.

This Society was established in 1851, since which time its cash transactions have amounted to a sum exceeding two million four hundred thousand pounds.

To persons desirous of investing large or small sums of money, this society offers important advantages. It provides for the investment of savings as they accrue. It furnishes a convenient mode of investing money. It affords to all a fair rate of interest, and gives unquestionable security without personal liability.

There are two classes of shares—subscription and realised. A subscription share is one paid for by periodical instalments, and a realised share is one upon which the value of the share is fully paid. The shares are £10, £25, £50, and £100, any of which, if paid up in full, will become realised.

The interest payable upon realised shares is at the rate of 4 per cent. per annum, and is paid half-yearly.

Loans for long or short periods may be obtained without delay, upon the security of freehold, copyhold, and leasehold property. No premiums are charged, the amount of advance being paid in full, and there is no charge for office fees during the term of advance.

Shares may be taken, and prospectuses obtained at the Offices of the Society, 16, New Bridge-street, Blackfriars.

JOHN EDWARD TRESIDDER, Secretary.

ROYAL POLYTECHNIC. — Professor Pepper's New Lecture, "ALL ABOUT GUN COTTON," Dynamite and Lithofracteur; with brilliant and noiseless Experiments, and Graphic Illustrations of the CATASTROPHE at STOWMARKET, by Vick and Deazeley.—Mr. George Grossmith, Junr.'s, New Sketch, THE SILVER WEDDING! with humorous and musical illustrations.—A perfectly new and unique Illusion called the ARABIAN MYSTERY.—Novel and marvellous effects of the ELECTRIC LIGHT UNDER WATER, by Messrs. Heinke and Davis.—Occasionally, PARIS: as it Was and Is! by J. L. King, Esq., with Songs by Miss Alice Barth.—Open daily from 12 to 5 and 7 to 10. Admission, One Shilling.

LONDON.—SHIRLEY'S TEMPERANCE HOTEL, 37, Queen's-square, Bloomsbury, W.C. Beds, from 1s. 6d. Plain Breakfast or Tea, 1s. 3d.

See Testimonials, of which there are a thousand in the Visitors' Book.

"We are more than satisfied; we are truly delighted to find in London so quiet and comfortable a domicile. We shall certainly highly recommend Shirley's to all our friends."—J. ROBERTS, Bourne.

"As on all previous visits, I can testify that this is the most comfortable home I find when away from home."—W. B. HARVEY, Frome.

"After visiting various places in England, I have come to consider Shirley's (in view of its combining the greatest comfort and respectability, with the most moderate charges) as the Temperance Hotel *par excellence*."—J. K. KARCHER, Toronto, C.W.

MR. COOKE BAINES, SURVEYOR and VALUER, PREPARES and NEGOTIATES COMPENSATION CLAIMS for Property Compulsorily taken for Railways and other Improvements, and also Values property for every purpose.—26, Finsbury-place, Moorgate-street, E.C.

IRON CHAPELS, SCHOOL-ROOMS, CHURCHES, and all kinds of Iron Buildings, contracted for by G. VAVASSEUR, Barnsdale-road, Harrow-road. Several second-hand buildings on sale or hire.

A REAL SEA BATH in your own room, by dissolving TIDMAN'S SEA SALT in ordinary water. Five ounces should be used to each gallon. By taking a daily bath prepared with this Salt you enjoy the luxury and the benefits of a course of sea bathing, minus the inconvenience of absence from home, and are adopting the surest means of giving tone to your constitution. Sold in Bags and Boxes by all Chemists and Druggists. Beware of imitations.

TIDMAN'S SEA SALT invigorates the system, fortifies the constitution, braces the nerves, and prevents cold. A daily bath prepared with this Salt is the surest way of eradicating rheumatism, neuralgia, sciatica, lumbago, gout, glandular swellings, weakness of the joints, &c. Sold in Bags and Boxes, by Chemists, Druggists, &c. Beware of imitations.

THE FIRE AT BATTERSEA.

OZOKERIT CANDLES.

J. C. and J. FIELD'S large stores of refined material will enable them to continue to supply these beautiful Candles without delay or increase in price.

Sold everywhere. Wholesale (only), J. C. and J. FIELD, London.

IMPORTANT NOTICE.

J. & P. COATS,

SEWING, TATTING, & CROCHET COTTON MANUFACTURERS,

PAISLEY,

Holders of Prize Medals awarded at the London and Paris Exhibitions for Excellence of Quality.

J. & P. COATS beg to call the attention of the Public to their *Improved* Best SOFT SEWING COTTON, which with the view of more fully meeting the wants of Sewing Machines, they *now* make *Six Cord* in *all lengths* from *No.* 10 *to* 100 *inclusive.*

The importance of this change will be more clearly understood when they state that in the TRADE, ordinary Soft Sewing Cotton, in all lengths, known as *Six Cord*, is such to *No.* 40 *only*, being *Four Cord* from 42 to 70, and *Three Cord* above that number.

WHOLESALE AGENTS—

WM. GILMOUR, 80, Wood-street, Cheapside, London.
JAMES F. HUTTON and Co., The Temple, Dale-street, Liverpool.
WALTER GOW, 39, Spring-gardens, Manchester.
ERNEST GOUDCHAUX, 60, Boulevard de Sebastopol, Paris.

J. MAPLE & CO.,

Carpets
Carpets
Carpets

COMPLETE HOUSE FURNISHING ESTABLISHMENT.

A House of any magnitude completely furnished in Three Days; saving time, trouble, and expense—a great advantage to Country Customers. An Illustrated Catalogue Free.

145, 146, 147, Tottenham Court Road, and 1 to 12, Tottenham Place.

SAUCE.—LEA AND PERRINS.

THE "WORCESTERSHIRE,"

Pronounced by Connoisseurs, "The only Good Sauce,"

Improves the appetite, and aids digestion.

Unrivalled for piquancy and flavour.

ASK FOR LEA AND PERRINS' SAUCE.

BEWARE OF IMITATIONS,

and see the Names of LEA & PERRINS on all bottles and labels.

Agents—CROSSE and BLACKWELL, London, and sold by all Dealers in Sauces throughout the World.

KINAHAN'S .LL. WHISKY.

This celebrated and most delicious old mellow spirit is the very CREAM of IRISH WHISKIES, in quality unrivalled, perfectly pure, and more wholesome than the finest Cognac Brandy. Note the words—

"KINAHAN'S .LL. WHISKY"

on Seal, Label, and Cork.

New Wholesale Depôt, 6A, Great Titchfield-street, Oxford-street, W.

DINNEFORD'S FLUID MAGNESIA.

The best remedy for

ACIDITY OF THE STOMACH,

HEARTBURN, HEADACHE, GOUT, and INDIGESTION; and the best mild aperient for delicate constitutions especially adapted for LADIES, CHILDREN, and INFANTS.

DINNEFORD AND CO.,

172, New Bond-street, London, and of all Chemists.

A FACT. — ALEX. ROSS'S HAIR-COLOUR WASH will in two days cause grey hair or whiskers to become their original colour. This is guaranteed by Alex. Ross. It is merely necessary to damp the hair with it. Price 10s. 6d.; sent for stamps.—248, High Holborn, London.

SPANISH FLY is the acting ingredient in Alex. Ross's CANTHARIDES OIL. It is a sure restorer of Hair and a producer of Whiskers. The effect is speedy. It is patronised by Royalty. The price is 3s. 6d.; sent for stamps.

ALEX. ROSS'S HAIR CURLING FLUID.—It curls immediately straight and ungovernable Hair. It is of no consequence how straight or ungovernable the hair is when it is used. Sold at 3s. 6d.; sent for 54 stamps.

HOOPING COUGH.—ROCHE'S HERBAL EMBROCATION is now recommended by many of the most eminent of the Faculty as the only known safe and perfect cure, without restriction of diet or use of medicine. Sold by most Chemists in bottles, at 4s. each. Wholesale Agent, Edwards, 38, Old Change (formerly of 67, St. Paul's), London.

CORNS and BUNIONS.—A gentleman, many years tormented with Corns, will be happy to afford others the information by which he obtained their complete removal in a short period, without pain or any inconvenience.—Forward address, on a stamped envelope, to F. Kingston, Esq., Church-street, Ware, Herts.

The Ladies are respectfully solicited to make a trial of the

GLENFIELD STARCH,

which they will find to be far superior to any other Starch for dressing Laces, Linens, &c.

It is now used in all Laundries, from the cottage to the palace, and when once tried is found to be indispensable

When you ask for Glenfield Starch, see that you get it,

as inferior kinds are often substituted for the sake of extra profits.

A DELIGHTFUL AND LASTING FRAGRANCE,

With a Delicate and clear Complexion, by using

THE CELEBRATED

UNITED SERVICE SOAP TABLETS,

4d. and 6d. each. Manufactured by

J. C. and J. FIELD, UPPER MARSH, LAMBETH.

Order of your Chemist, Grocer, or Chandler.

BEST FOOD FOR INFANTS.

"Resembling Mother's Milk as closely as possible."—Dr. H. Barker on Right Foods.

"The Infant Prince thrives upon it as a Prince should."—Social Science Review.

"Highly nourishing and easily digested."—Dr. Hassall.

No Boiling or Straining required. Tins, 1s., 2s., 5s., and 10s.

Prepared by

SAVORY and MOORE, 143, New Bond-street, London.

Procurable of all Chemists and Italian Warehousemen.

JOHN GOSNELL and CO.'s "CHERRY TOOTH PASTE" greatly excels all other preparations for the Teeth.

"AGUA AMARELLA" restores the Human Hair to its pristine hue, no matter at what age.

"TOILET and NURSERY POWDER" beautifully perfumed and guaranteed pure.

ASK for JOHN GOSNELL and CO.'s, and see that you have none other than their *genuine* Articles.

Sold by all respectable

CHEMISTS and PERFUMERS.

Wholesale, Angel-passage, 93, Upper Thames-street, London.

CROSBY'S BALSAMIC COUGH ELIXIR.

Opiates, Narcotics, and Squills are too often invoked to give relief in Coughs, Colds, and all Pulmonary Diseases. Instead of such fallacious remedies, which yield momentary relief at the expense of enfeebling the digestive organs, and thus increasing that debility which lies at the root of the malady, modern science points to CROSBY'S BALSAMIC COUGH ELIXIR as the true remedy.

SELECT TESTIMONIAL.

Dr. Rooke, Scarborough, author of the "Anti-Lancet," says:—"I have repeatedly observed how very rapidly and invariably it subdued Cough, Pain, and Irritation of the Chest in cases of Pulmonary Consumption, and I can, with the greatest confidence, recommend it as a most valuable adjunct to an otherwise strengthening treatment for this disease."

This medicine, which is free from opium and squills, not only allays the local irritation, but improves digestion and strengthens the constitution. Hence it is used with the most signal success in Asthma, Bronchitis, Consumption, Coughs, Influenza, Night Sweats of Consumption, Quinsy, and all affections of the throat and chest. Sold by all respectable Chemists and Patent Medicine Dealers, in bottles, at 1s. 9d., 4s. 6d., and 11s. each; and also by James M Crosby Chemist, Scarborough.

*** Invalids should read Crosby's Prize Treatise on "Diseases of the Lungs and Air Vessels," a copy of which can be had gratis of all Chemists.

IRON CHAPELS, SCHOOLS, &c.

F. BRABY & Co.

PRICE LISTS AND DRAWINGS FREE ON APPLICATION.

F. BRABY & CO.,

FITZROY WORKS, EUSTON ROAD, LONDON.

And at IDA WHARF, DEPTFORD.

BEVINGTON & SONS,

ORGAN BUILDERS,

ROSE STREET, SOHO, LONDON.

ESTABLISHED 1790.

First Class Medal, Paris, 1855. Prize Medal, London, 1862. First Class Medal, Paris, 1867.

FINE FLAVOURED STRONG BEEF TEA at about 2½d. a pint.

ASK FOR LIEBIG COMPANY'S EXTRACT of MEAT, requiring Baron Liebig, the Inventor's Signature, on every jar, being the only guarantee of genuineness.

Excellent economical stock for soups, sauces, &c.

COAL.—GEORGE J. COCKERELL and COMPANY, Established 1833.—Best Coals only.—Cash, 26s. G. J. C. and Co. sell no other than the best Wallsend Coals, which they believe to be the cleanest, the most durable, and the cheapest in the end for all domestic purposes. Vendors to Her Majesty, H.R.H. the Prince of Wales, and H.R.H. the Duke of Edinburgh.—13, Cornhill; Eaton Wharf, Pimlico (office next to the Grosvenor Hotel); Purfleet Wharf, Earl-street, Blackfriars; Sunderland Wharf, Peckham; Durham Wharf, Wandsworth (office, 108, High-street); High-level Station, Crystal Palace; and Bromley Station, Kent.

COALS.—LEA and CO.'S PRICES.—Hetton or Lambton Wall's-end, by screw steamers and railway, 25s.; Hartlepool, 24s. best Wigan, 22s.; best Silkstone, 22s.; new Silkstone, 21s.; Clay-cross, 22s. and 19s.; Primrose, 20s.; Derby Bright, 19s.; Barnsley, 18s; Kitchen, 18s.; Hartley, 18s.; Cobbles, 17s.; Nuts, 15s.; Tanfield Moor, 20s.; small, 11s. Coke, 15s. per 12 sacks. Net cash. Delivered thoroughly screened. Depôts, Highbury and Highgate, N.; Kingsland, E.; Beauvoir Wharf, Kingsland-road; Great Northern Railway Stations, King's-cross and Holloway; and 4 and 5 Wharves, Regent's-park-basin. No Agents.

OXYGENATED WATER FOR
PUBLIC SPEAKERS,
PUBLIC PREACHERS,
PUBLIC SINGERS, and
CROWDED HEARERS.

Those in delicate health, and restless sleepers, are strengthened and soothed by drinking the above.

Sold at the Laboratory, 36, Long Acre, W.C.

USE

GODDARD'S PLATE POWDER.

(NON-MERCURIAL.)

For more than 20 years it has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST article for cleaning Plate.

Sold by Chemists and Ironmongers, &c., in Boxes, 1s., 2s. 6d., and 4s. 6d. each, and by the Inventor, J. GODDARD, Chemist, Leicester.

RUPTURES.

BY HER MAJESTY'S ROYAL LETTERS PATENT.

WHITE'S MOC-MAIN PATENT LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette.*

Recommended by the following eminent Surgeons:—William Fergusson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; C. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Magdalen Hospital; T. Blizard Curling, Esq., F.R.C.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss (which cannot fail to fit) can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 16s., 21s., 26s. 6d., and 31s. 6d. Postage, 1s.

Price of a Double Truss, 31s. 6d., 42s., and 52s. 6d. Postage, 1s. 8d.

Price of an Umbilical Truss, 42s. and 52s. Postage, 1s. 10d.

Post Office Orders to be made payable to John White, Post Office, Piccadilly.

NEW PATENT

ELASTIC STOCKINGS, KNEE-CAPS, &c.—The material of which these are made is recommended by the Faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking. Price 4s. 6d., 7s. 6d., 10s., and 16s. each. Postage 6d.

John White, Manufacturer, 228, Piccadilly, London.

HODDER & STOUGHTON'S LIST:

THE CHRISTIAN FAMILY:

A Monthly Magazine. No. 1, price 1d., on Nov. 1.

London: Hodder and Stoughton, 27, Paternoster-row.

Now ready, price 6s.,

The BRITISH QUARTERLY REVIEW

for October. No. CVIII.

Contents.

1. Dr. Carl Ullmann.
2. Aerial Voyages.
3. Early Sufferings of the Free Church of Scotland.
4. The Romance of the Rose.
5. Letters and Letter Writing.
6. Wesley and Wesleyanism.
7. Mr. Darwin on the Origin of Man.
8. The Session.
9. Contemporary Literature.

London: Hodder and Stoughton, 27, Paternoster-row.

This day, price 7s. 6d.,

CUES from all QUARTERS; or, Literary Musings of a Clerical Recluse.

London: Hodder and Stoughton, 27, Paternoster-row.

This day, price 5s.,

ESSAYS on CHRISTIAN UNITY. By the late Henry Bannerman, Esq.

London: Hodder and Stoughton, 27, Paternoster-row.

Second Edition, price 1s.,

YOUNG MEN and MAIDENS: a Pastoral for the Times. By J. Baldwin Brown, B.A.

London: Hodder and Stoughton, 27, Paternoster-row.

MR. DALE'S NEW ESSAY.

This day, price 1s.,

The IDEA of the CHURCH in relation to MODERN CONGREGATIONALISM. By R. W. Dale, M.A.

London: Hodder and Stoughton, 27, Paternoster-row.

Congregational Church Music.

Now ready,

THE ENLARGED EDITION OF "CONGREGATIONAL CHURCH MUSIC," containing above 500 Tunes, Chants, and Anthems.

COMPRESSED SCORE, 3s.; SOL-FA FULL SCORE, 2s. 6d.; Organ Score nearly ready.

London: Hodder and Stoughton, 27, Paternoster-row.

THE CONGREGATIONALIST: a New Magazine. Edited by R. W. Dale, M.A., Birmingham. Will be ready on the 1st of January, 1872. Price 6d.

London: Hodder and Stoughton, 27, Paternoster-row.

MACMILLAN'S MAGAZINE, No. 144, for October. Price 1s.

Contents of the Number.

1. "How is the Work of the Nation Done?"
2. "Patty." Chapters LIII.—LIX.
3. "Unfulfilled."
4. "The Early History of Oxford." By J. R. Green. Part I.—The Town.
5. "The Jade Quarries of the Kuen-Lun." By H. Cayley.
6. "Blank Court; or, Landlords and Tenants." By Octavia Hill.
7. "Centenarianism." By E. Ray Lankester.
8. "The Poem of the Cid." By Mary Arnold.
9. "A Victim of Paris and Versailles." Part II.—Versailles.

Macmillan and Co., London.

On October 16, in post 8vo, price 7s. 6d., cloth,

AUTHORITY and CONSCIENCE: a Free Debate on the Tendency of Dogmatic Theology and on the Characteristics of Faith. Edited by Conway Morel.

London: Longmans, Green, and Co., Paternoster-row.

THE NEW CODE—ARITHMETIC.

This day is published, 36 pages, price Twopence each, Parts I. and II. of

ARITHMETIC adapted to the NEW CODE. Embracing Standards I. to IV. By Alex. Trotter, Teacher of Mathematics, &c., Edinburgh; Author of "Arithmetic for Advanced Classes," &c.

Part III. in Preparation.

*** A Specimen Copy of the Two Parts will be sent to Teachers, post free, by Oliver and Boyd, on receipt of Twopence in stamps.

Edinburgh: Oliver and Boyd.
London: Simpkin, Marshall, and Co.

Just published, crown 8vo, sewed, price 1s.; free by post, 1s. 1d.,

GOD'S ARROW AGAINST ATHEISTS. By Mr. Henry Smith, commonly called "The Silver-Tongued Preacher."

*** The Complete Edition of Mr. Henry Smith's Sermons, Two Vols., crown 8vo, price 9s., may be had of the Publisher.

London: William Tegg, Pancras-lane, Cheapside,

INVESTMENTS.

Capitalists desiring to make safe and profitable investments should apply for the INVESTMENT CIRCULAR, published every month, which contains valuable information regarding every kind of stocks and shares, together with selections of the best securities, returning from 5 to 20 per cent. Post free on application.

Handy Book for Investors. Post free, 11s.
British Mines and Mining. Post free, 3s.

BARTLETT and CHAPMAN, 36, Cornhill, London, E.C.

HENRY SOTHERAN AND CO.,

NEW, SECOND-HAND, AND EXPORT BOOKSELLERS,

Have always on Sale

THE BEST LIBRARY EDITIONS OF STANDARD WORKS,
THE FINEST GALLERIES AND COLLECTIONS OF ENGRAVINGS,
THE GREAT ILLUSTRATED BOOKS ON NATURAL HISTORY,
WORKS CURIOUS FOR THEIR ANTIQUITY OR RARITY,
BOOKS FOR PRESENTS IN THE CHOICEST BINDINGS.

Catalogues Gratis on application.

GREAT CENTRAL BOOK ESTABLISHMENT, 136, STRAND, LONDON, W.C.

Ready, November 1, Part I., imperial 4to, price One Shilling,

THE ILLUSTRATED FAMILY BUNYAN; with an Introductory Essay on the Life, Writings, and Genius of Bunyan by the Rev. W. Landels, D.D. Will comprise the Pilgrim's Progress, Holy War, Grace Abounding, and other works of John Bunyan; with a series of highly-finished Chromatic Engravings, from designs taken from the life by Edward Deanes, Esq., illustrative of Bunyan's celebrated characters; upwards of 300 Woodcuts, by Harvey; and carefully selected Notes.

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

In Church-style cloth, gilt, red edges; containing 52 Chapters, 192 pp., 200 Woodcuts, 16 full-page tinted Illustrations, price 3s., post free,

SUNDAY HALF-HOURS. Extract from Preface.—"On Sunday, in most homes, there are Half-hours when the conversation may be turned to topics in keeping with the time. In the following chapters subjects are suggested for every Sunday in the year." The themes of this volume, while adapted for Sunday reading, are marked by freshness and variety. Sketches of eminent men, descriptions of sacred places, and lessons for red-letter days of domestic history, alternate with directly Biblical subjects. Brief and graceful prose yields to select poetry from best authors. Over both is shed the charm of the pictorial art, which contributes a picture to every page. Ready November.

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

FOR LAY-PREACHERS AND SUNDAY-SCHOOL TEACHERS.

THE CLASS AND THE DESK. New Volume on the Epistles. By Charles Stokes Carey, London. Price 3s., post free.

The wide acceptance given to the previous Volumes to "The Class and the Desk," has induced the Publishers to cause a Third and entirely New Volume to be prepared, on the same unique plan. Ready November.

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

First and Second Series. 25,000 Volumes sold. Price 3s. each Volume, post free.

THE CLASS AND THE DESK. By J. C. Gray Halifax.

The First and Second Series of this unrivalled work include—Vol. I., the Old Testament, containing 144 Prepared Lessons; and Vol. II., Gospels and Acts, containing 120 Prepared Lessons, and 47 outlines of Sunday-school Addresses. Each Lesson is seen at one view, the notes on the left-hand page, the analysis and practical inferences on the right.

"We deem this book a success."—*Freeman.* "We know of no better manual than these two elegant volumes."—*Sword and Trowel.*

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

Weekly Nos., 1½d.; Monthly Parts, 7d.,

KITTO'S FAMILY BIBLE. With 1,000 Engravings. Imp. 4to.

A sale of more than 50,000 Copies of Kitto's Family Bible encourages the Publishers to bring out a New Edition, in bold type, with new and striking Engravings. Introductory Chapters by the Rev. T. R. Birks, M.A.

"The book will be a marvel of cheapness."—*Nonconformist.*

London: JAMES SANGSTER and CO., 31, Paternoster-row, and all Booksellers.

27,500 Copies sold. In Two Vols., 4to, 2,500 pp., on Toned Paper, handsome cloth, 21s.,

KITTO'S FAMILY BIBLE. Illustrated with upwards of 800 Engravings. With Copious Original Notes on the Antiquities of the Sacred Scriptures; and Additional Chapters by the Rev. T. R. Birks, M.A. Bound Copies kept in stock.

*** *A Presentation Copy to any person procuring Ten Subscribers.*

London: JAMES SANGSTER and CO, 31, Paternoster-row, and all Booksellers.

Now ready, 1s.,

FABLES GRAVE AND GAY. By R. Andrew Griffin.

"Exceedingly clever."—C. H. Spurgeon. (See his review unabbreviated, at end of volume.)

Passmore and Alabaster.

Just published,

SERMONS preached at AUCKLAND, NEW ZEALAND. By S. Edger, B.A. Second Series, price 4s. 6d.

Published by E. Wayte, Auckland, and sold by C. A. Bartlett, Stationers' Hall-court, London.

TO CAPITALISTS.

Dividends 10 to 20 per Cent. on Outlay.

SHARP'S INVESTMENT CIRCULAR.

The October Number ready—12 pages, post free.

Contains Safe Investments in English and Foreign Railways, Debentures, Insurance, Gas, Telegraphs, Banks, Mines, Foreign Bonds, American and Colonial Stocks, &c.

CAPITALISTS, SHAREHOLDERS, TRUSTEES,

Will find the above Circular a safe, valuable, reliable Guide

Messrs. SHARP and Co., Stock and Share Brokers, 33, Poultry, London (Established 1852).

Bankers: London and Westminster, Lothbury, E.C.

EVERY MAN HIS OWN PRINTER.— FISHER'S MODEL PRINTING MACHINES (registered) will print Cards, Bill-heads, Hand-bills, Circulars, Tea and Tobacco Papers, Pledge Tickets, Labels, Envelopes, &c., at 400 impressions per hour. Any boy or girl can work them.

Sent complete with Ink, Block, Roller, Slab, &c., securely packed in box, on receipt of Post-office order for 50s., to W. FISHER, printer, 3, Castle Mill-street, Bristol.

Illustrated Testimonial Sheet sent on receipt of Stamp.

STATIONERY, PRINTING, ACCOUNT BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "The Companies' Acts, 1862 and 1867," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Stations, London-bridge, S.E.

Just published, with Illustrations, price 2s. 6d.,

HOMO *versus* DARWIN: a Judicial Examination of Statements recently published by Mr. Darwin regarding "The Descent of Man."

Hamilton, Adams, and Co., 32, Paternoster-row.

IRON CHURCHES, CHAPELS, SCHOOLHOUSES, &c.,

On a much improved system.

FRANCIS MORTON AND CO., (Limited), **LIVERPOOL.**

The Architectural and Structural details under the special direction of the Company's Architect.

London Office—36, *PARLIAMENT ST., S.W.*

CHARTA PERFECTA.— This new and beautiful note-paper is the most perfect ever made.

"Is pleasant to the eye; delightful to write upon."—Observer.

"Never varies, is free from all impediments to rapid writing."—Daily News.

Specimen packets, containing six varieties, post free One Shilling.

JENNER and KNEWSTUB, to the Queen and Prince of Wales, Dressing-case Makers, Die Sinkers, Stationers, and Heraldic Engravers, 33, St. James's-street, and 66, Jermyn-street.

BREIDENBACH'S

MACASSARINE,

KALYDOR,

ODONTO, One Shilling.

The above will be forwarded free to any London railway-station.

Ask for BREIDENBACH'S, 157, New Bond-street.

Published by Arthur Miall, at No. 18, Bouverie-street, London; and Printed by Robert Kingston Burt, Wine Office Court, Fleet-street, London.—Wednesday, October 4, 1871.